Race Relations - 1920
Colored Organizations.

Fifth Annual Conference For Colored Women

Stillman Institute, Tuscaloosa, Ala., September 4-11

BY MRS. J. G. SNEDECOR,
In The Christian Observer.

Eighty-four delegates from fifty towns in eleven states was the enrollment; a fine record considering the increased cost of travel and Mrs. Winsborough's absence. Fifty delegates were Presbyterians, twenty-four Methodists, eight Baptists, the others Congregationalists, with one from the Church of God. Thirty-five of these women are teachers in day schools, twenty are wives of ministers; all of them leading women in their communities, and all working in Sunday schools and churches.

Delegates began coming Friday and all day Saturday. The members of Salem Presbyterian church, Rev. J. M. Boyce, pastor, met every train and saw that visitors reached Stillman Institute safely. Saturday night this same church had a "Get-Acquainted Social." at which time Mrs. Paul Moore, of Stillman Ihstitute, and Mrs. Snedecor, the leader, gave words of welcome and greeting.

On Sunday Rev. R. K. Timmons, of Stillman Institute and Rev. John Little, of Louisville, Ky., gave inspiring and helpful sermons from the books of Esther and Ruth. These morning and night services were held at Salem Presbyterian church. Professor Barnes, of the city colored schools, with his trained choir led the music, and as usual inspired his audience with folk and Gospel songs.

Rev. and Mrs. A. L Edmiston, two of our colored missionaries to Africa, spoke on Tuesday and Wednesday nights. Each gave vivid pictures of African customs among the men and women, and told of the good effects of the Gospel upon the natives, making earnest appeals for men and women to go as missionaries. After these addresses, Mrs. Snedecor told of the Woman's Auxiliary plan for better homes for our missionaries in Africa and asked for an offering for this purpose. The response was eagerly made, and two of the preachers "lifted the collection," by having every one come forward and place their money on the table, encouraging them with the amount already given, and urging them to give more. The result was that we sent $30 to the treasurer of the fund, Mrs. T. S. Bryan of Columbia, S. C. She writes that is deeply touched and hopes that the synodical offering from Alabama will be proportionately large.

The daily program included devotions and preliminaries; Bible lessons with Mrs. Hinds, of Auburn, Ala.; Community Betterment, Mrs. Wells Henderson, of Montgomery, Ala.; Practical Problems; Mrs. Johnson, Birmingham, and Nursing, Mrs. Whittaker, of Tuskegee. Each speaker seemed to feel that this was an unusual opportunity and was full of her subject, bringing many helpful thoughts and suggestions; the only regret was that they did not have more time allotted them. In the afternoons Miss Gramig and Mrs. Sheppard, of Louisville, Ky., taught large sewing classes, both beginners and advanced. They use the method taught in the mission schools for colored children, Louisville, under the direction of Rev. John Little.

Two evenings were devoted to the delegates for reports. Each one told in two minutes their name, residence, occupation, why they came to the conference and what it had meant to them. In nearly every case the Auxiliary of the Presbyterian church had sought them out and sent them to get the benefit of the conference. In a few cases some had come at their own expense after attending the one the year before. It was touching to hear them tell what the conference had meant to them, and always they said they would be encouraged to go back and try to do more for their people. One of the Methodist women said, "God bless the Christian white woman! And you Presbyterians should be especially thankful for the white women of your Church for starting this conference!"

Do the women of our Church realize that under Mrs. Winsborough's wise guidance, they are doing pioneer work in having this Bible conference for colored women? It is the only one of its kind, and is being looked upon with interest and encouragement by other denominations.

Mrs. Motte Martin, our beloved young missionary to Africa, has a dream of a Bible institute for colored people, modeled after the plan of the Moody Institute, to be called after little African nurse, Bakumba, who died with influenza and is buried in Decatur, Ga., far away from her native land. May not these conferences at Stillman Institute be the beginnings of some such plan?

On the closing night of the conference, one of the delegates, in well chosen words, presented the leader with a purse of $42 to be used towards furnishing a hospital room at Stillman Institute. The need of such a place had arisen during the conference, so each delegate had given towards that fund as an expression of their appreciation of all that the week had meant to them. They promised that more would follow after they reached their homes; a very beautiful thought which was appreciated by the faculty and will be used as wished!

Two disappointments marred the program--the interruption of the pageant by the sudden shower after all preparations had been made on Stillman lawn for it; and the failure to have the playground as hoped for; the delegates had been looking forward to this feature.

An unexpected pleasure was a visit from Rev. S. L. Morris, Secretary of Home Missions, from Atlanta, Ga. After a few words of greeting, he gave an instructive and illuminating talk upon "How to Study the Bible." His knowledge and memory of book, chapter and verse of any reference given, made a deep impression.

BILL TO CREATE COLORED COMMISSION

Delaware Congressman Agks For $200,000 For Race Industrial Commission.

The [illegible] Union

Washington, D. C. June 4—Representative Caleb R. Layton, of Delaware has introduced a bill in the House of Representatives which would create a Negro Industrial Commission, to consist of five members of whom at least three shall be colored.

According to the bill, which is House Resolution 14,022, members of the commission shall be appointed by the President for four years and shall receive a salary of not more than $5,000 a year.

The commission will be allowed $200,000 a year for expenses, which would include clerical hire, said fund to be appropriated each year by Congress.

Quarters for the commission shall be provided by the Secretary of the Interior in one of the Government office buildings.

According to Representative Layton the duties of the Industrial Commission will be to study the labor problem of the Negro, to encourage thrift and industry among the race, to consider all questions pertaining to the colored man that might be reported to the commission by any department of the United States Government and to report proper solution; to investigate and regulate labor conditions and to stamp out Bolshevism.

The bill introduced by Mr. Layton is somewhat similar to the one introduced by Senator Selden P. Spencer in the Senate last week.

Race Relations - 1920 Tennessee

Co-operative Discussions.

Meetings Arranged In Many East Tenn. Towns

The East Tenn. News

Leaders Announce That Large Audience Will Greet Co-Operative League and News Officials.---Will Stimulate Interest In Racial Welfare Work

OFFICIALS OF CO-OPERATIVE LEAGUE

—— Especially The East Tennessee News"

The first of the series of mass meetings to be held during the Fourteen Day Rally of the People's Co-operative League, of Tennessee and The East Tennessee News will be that at Bristol on Sunday, February 29th at 3 o'clock in the afternoon. Letters received from the leaders in charge of the meetings in each of the towns where the meetings have been scheduled, announce that much interest is being manifested on the part of the citizenship and plans for having large audiences greet the speakers, representing citizens of both races, are being pushed.

(cut) (group)

President W. J. Hale, of the A. & I. State Normal, Nashville, and chairman of the League; Hon. Robert E. Clay, president of the Washington-Sullivan Counties Negro Business League and Executive Secretary of the League and Editor W. L. Porter, of The News and divisional chairman for East Tennessee of the League, will deliver addresses at the meeting which have been arranged urging co-operation on the part of the citizenship of the different communities in promoting the best interests there.

The announcement sent out by the committee at Bristol for the Sunday afternoon meeting reads as follows:

"The Negro Business League will hold a big Inter-Racial Mass Meeting in the John Wesley M. E. Church, Sunday afternoon, February 29th at 3 o'clock. President W. J. Hale and Hon. W. L. Porter will address the people of Bristol on "Race Relations." Prof. P. E. Butler will speak on the subject "The Importance of Our People Reading Newspapers and

The John Wesley M. E. Church Choir, the Negro Business League Glee Club and the "Over Top Quartette" will furnish music for the occasion. The following program will be rendered:

Music,	John Wesley Choir
Prayer,	Rev. W. L. Robertson
Music,	John Wesley Choir
Address,	Prof. Butler
Music,	Over Top Quartette
Reading the	Slogan Declarations
of the Peoples	Co-operative League
of Tennessee,	Mrs. B. C. W. Mayo
Music,	Glee Club
Address	Mr. Porter
Music,	Glee Club
Address,	President Hale
Music,	Glee Club
Collection,	
Closing Prayer,	Rev. J. J. Wells

Admission Free

R. E. Clay, Pres.; Dr. R. B. McArthur, Vice Pres.; Dr. A. W. White, Chairman Ex. Com.; A. D. Henderson and J. H. Hughes, Secretaries.

Following the meeting on Sunday afternoon at Bristol, the speakers will motor to Kingsport where a meeting has been arranged for by Dr. M. M. Cloud and Prof. Clifton Fain in the City Hall, for 8 o'clock Sunday evening.

On Monday evening a mass meeting will be held in Johnson City and Prof. Byers, chairman of the committee there, writes that a large audience will be present.

NASHVILLE'S PLAN FOR ADJUSTING RACE RELATIONS

The Journal and Guide 1-3-20.

Constructive Program Launched In Southern City For Bringing About Better Understanding.

Nashville, Tenn.—A committee on Race Relationships, appointed by Nashville's Commercial Club, has worked out a simple, practicable plan, as remarkable in its way as that of the Memphis Chamber of Commerce, which promises to reduce racial friction in this city to a minimum. It is well worth the attention of other cities.

The comittee, composed of fifteen prominent white men, conferred with a number of leading Negroes, who were asked, as in Memphis, to formulate a definite program of desirable local procedure. At a later meeting this was presented and adopted unanimously by the white committee. It covers six points.

Humane treatment by the police when arrests are made, with fair and impartial trial at the petty city court and the deputy magistrate's court; correction of unfair discrimination on street cars whereby colored passengers do not receive the same treatment as is given white passengers; equal salaries in schools and equal wages for equal work; improvement and development of parks and playgrunds for colored people; courteous tratment at railway ticket offices, tax where Negroes must go in attending to routine business affairs; a correction of unkind statements in the press, with suppression of unsubstantial stories of Negro crimes.

A sub-committee of three was appointed on each of these points. Money was provided for the employment of white counsel for one year, who will give his entire time to petty court proceedings, and who will, with the sub-committee on that section, investigate treatment of Negroes by police and sheriffs, assessments of fines and bills of costs, and garnishment levies.

A series of meetings will be held at the Commercial Club, beginning with the city officials, including the chief of police, the city judge, and a number of policemen, who will be the guests of the white committee. Later the street-car officials and as many motormen and conductors as possible will be invited. There will also be a meeting with city reporters and editors. At each of these meetings the entire program of the Club committee will be outlined.

"Probably the chief thing of importance that has yet been accomplished," says the chairman, "is that fifteen busy men are greatly interested, as well as deeply concerned, in these matters, and are willing to make an open fight for fair dealing with the colored people. There is a genuine desire on the part of every member of this committee of white men to bring about a speedy correction of these matters that have heretofore rarely, if ever, been thought of as existing."

This last sentence adds point to the urgency of the Federal Council of Churches, the U. S. Department of Labor, the Y. M. C. A., and other civic and religious agencies, for the formation of committees of both races in cities, towns and counties, which may meet together from time to time and learn more about local needs, and the often simple things for lack of which bitterness between the races grows. Black and white, as well as rich and poor, each half needs to know, in a democracy, how the other half lives.

Race Relations — 1920.
Co-operative Discussions.

Illinois

The Race Commission's Foolish and Insulting Questions

The Chicago Commission on Race Relations which was created by Governor Lowden, after the Legislature of Illinois refused to consider such an institution, has started on a "Crusade of Question." These questions have been sent through the mails to "prominent citizens." Other letters have also been sent asking for funds.

The Commission asks this surprising question: What to your mind, is the distinction, either in point of view or definite racial aim between segregation and racial solidarity? This "question" is not only a foolish question, it is highly suggestive and far-reaching. We would not in this enlightened age ask what is the distinction between chalk and cheese. We would question the state of mind of an individual who would ask such a question. We now query why the "Race Commission" should ask such a question. What is the distinction in racial aim between "Racial Segregation and Racial Solidarity"? Evidently some gentlemen on the Commission seem to think that there is "no" distinction. If not! why such a question? The "Race Commission" must have thought the contention of those gentlemen was meritorious evidently. They send out letters asking public opinion upon it.

The Commission's state of mind is the inspiration for this editorial comment. In the Commission's mind the idea of segregation seems to lurk. It lurked in the mind of its noble founder, Governor Lowden, who sent down to lynch-ridden Georgia to get their plan. This idea again creeps out sinister and insidious segregation.

Whether the framer or the framers of this question refer to compulsory or voluntary segregation we are not prepared to state. We have even heard of a kind of segregation by agreement. We do know that there is no "racial aim" for segregation of any kind. To the contrary there is a definite aim to prevent it. It will not be tolerated by the "newer groups" who realize that racial expansion can not and will not be confined to geographical limits. The Negroes of Chicago are "planning" to put their business enterprises in the loop and their homes wherever they please and they do not please to be huddled together conglomerately where the white man is inclined to dump their profiteers and profligate in "black belts" and then place the badge and stigma of inferiority on those who dwell therein.

Every kind of segregation by and of Negroes has failed to allay prejudice. We cite Georgia where segregation exists and lynching is on the up-grade.

Race solidarity is to the Negro what cohesion is to ice. It is the binding propensity. It binds the race together politically and economically. It creates race finance and pride. It is the result of a psychic condition or state of mind. It is more mental than physical. Segregation is more physical. It is a physical separation whether compulsory or arbitrary which is not even tangent to race solidarity.

Those of the Race Commission who have been inviegled into any fallacious idea of segregation should immediately study the question and cease further insult or intimidation by their inaction in permitting such senseless and pernicious questions. If the secretaries have been given plenary powers to ask questions they should be informed upon the vital issues and should be advised to use their time asking real intelligent questions and not in meaningless insinuations.

PRESS REPORTS CAUSE MUCH RACE FEELING

Great Harm Done In Criminal Story Writing By White Reporters

(By the Associated Negro Press)

Chicago, Oct. 6.—In a recent gathering of the civics committee of the Appomattox Club of Chicago, together with the editors and publishers of the daily newspapers and our newspapers, one of the strong points emphasized was the injustice of labeling every criminal story in which a Negro is implicated with the "badge of color." Evidence was produced which showed that great harm is done, and and that constant reference to race in such matters served to increase race feeling and prejudice.

It was shown that in many cases such stories were written with "malice aforethought" by prejudiced reporters, and frequently without the knowledge and against the policy of the owners of the newspapers.

Nahum Daniel Brascher, editor in chief of the Associated Negro Press, in his address, dwelt at length on these facts, and gave concrete examples of two of the greatest dailies in the country that have adopted the policy with beneficial results. The two newspapers are The Cleveland Plain Dealer and The Cleveland Press of Cleveland, Ohio.

As a result of this conference, at least one of the great dailies of Chicago has adopted the policy. The Chicago American, which is one of the largest evening newspapers in the country is the paper. In the recent account of the attempt to lynch three of our men because of the killing of a street car conductor, where columns of first page news were made, The Chicago American did not at any time refer to race in the stories it carried.

RACE COMMISSION ASKS THE PUBLIC TO HELP

An anxious public has been awaiting the report of the Chicago Commission on Race Relations appointed in August, 1919, immediately after the Chicago riot. This commission, appointed by Governor Lowden at the urgent solicitation of numerous individuals, white and Colored and more than fifty civic organizations, as made up of the following persons: Edgar A. Bancroft, Robert S. Abbott, William Scott Bond, Edward Osgood Brown, George C. Hall, George H. Jackson, Harry Eugene Kelly, Victor F. Lawson, Edward H. Morris, Adelbert H. Roberts, Julius Rosenwald and Lacey Kirk Williams, six of whom are white and six Colored. To facilitate the collecting of information and in order that all effort could be directed to the work of investigation, no preliminary reports have been made public. A progress report, however, prepared as an outline guide to indicate the very elaborate lines of investigation undertaken and the amount of ground covered, is at hand and provides very desirable information.

Its Purpose

The purpose and intention of the commission were purely to make an examination of the factors leading up to the riot. This, interpreted largely, was carried into an inquiry into general race relations. Throughout the study there has been reference neither to politics nor preconceived opinion on the part of either the commissioners or investigators. The administrative and investigational staff have been equally divided between white and Colored persons and the material collected has not come alone from one race as it has long been the custom.

In addition to the field investigation the commission has held conferences to which were invited persons known to be informed on specific subjects. Verbatim testimony is taken at each of these conferences. To date, 28 conferences have been held at which over 125 persons have given testimony.

Several Committees

For purposes of convenience the commission has been divided into six special committees: Racial clashes, housing, industry, crime and police administration, racial contacts and public opinion. To indicate the kinds of material now being prepared into the full and final report of the commission, the following items are interesting: In the field of racial contacts, there has been made a recreation study which includes all public and semi-public parks, playgrounds, bathing beaches to note the facilities available for Negroes, their use of them, contacts in use of equipment, neglect of these places in Negro residential areas, discriminations and instances of peaceable adjustment with factors making such adjustment possible; a study of contacts on all transportation lines to discover the bases of complaints against contact with Negroes in the cars. By actual observation these contacts have been measured and each potentially dangerous point analyzed for its obnoxious elements; a complete transportation study covering 350,000 workers, white and Colored, etc.; an institutional survey covering 125 churches and 12 social institutions to determine the degree and exact process of adjustment of migrants from the South to the institutions of Chicago; interviews with more than 300 white persons living in neighborhoods ranging from 5 per cent to 95 per cent white for cases of adjustment and nonadjustment, degrees of contact, etc.

Housing Condition

In the field of housing, special figures from the census bureau giving the Negro and white population by enumeration districts for 1910 and 1920, 300 family histories giving housing and social experiences of Negroes of all classes from common laborers to professional men; study of run-down neighborhoods, both in which Negroes live and in which no Negroes have lived or in any way affected; study of appreciation and depreciation of districts, the social history of houses alleged to have depreciated; interviews with over 120 real estate men, loan men, assessors, white and Colored; special study of mixed neighborhoods; special study of physical condition of housing in selected areas; special studies of health of Negroes compared with Poles, Jews and Italians; special study of the financial status of Negroes and the attitude of large banks on the matter of Negro loans.

Reports on Riots

Each of the other committees has been similarly elaborated. Under racial clashes, the first accurate story of the riot is being worked out of about 20,000 pages of testimony, reports and eyewitnesses' statements, and a complete and thorough treatment of 52 bombing incidents involving race factors has been prepared to bring to the attention of the public.

In public opinion the files of the three principal daily papers have been closely studied over a five year period for their handling of racial news.

The industry study covers working conditions of 30,000 Negroes in 124 plants.

The full scope of the study cannot be indicated here. These items selected will show the direction in which the commission has been looking for its information and its recommendations will be based on these findings. Fundamentally, the purpose of the whole study is to direct public attention to aspects of the whole question which the public has never had means of learning before. The ignorance of the great majority of the city on these matters and the consequent misunderstandings which occur as a result of it are strong factors in the difficulties which arise. The report will benefit both races by the information brought out, especially those who have been so far removed from it as to be forced to rely solely on newspaper accounts and hearsay for their knowledge.

Funds Needed

With equal representation on the commission and staff of investigators, Negroes should regard it their duty to help support the project. This makes of it a mutual undertaking and will, without doubt, bring mutual benefits. A special committee of Colored citizens consisting of W. E. Mollison, chairman; Dr. H. R. Smith, secretary; George Arthur, treasurer; Jesse Binga, Chas. E. Bentley, M. O. Bousfield, James G. Cotter, Rev. W. D. Cook, Warren B. Douglass, R. C. Giles, Irene Goins, J. P. Harden, Dr. I. O. Holloway, Elizabeth J. Jones, Dr. C. L. Lewis, H. M Porter and H. A. Watkins has undertaken to raise funds among Colored citizens. To complete this work $8,000 is required. A large portion of this can be raised by and among Colored citizens. Already $22,000 has been raised and spent in carrying on this work. Contributions are being sent to George R. Arthur, treasurfer, special committee in aid of Chicago Commission on Race Relations, 3032 South Wabash avenue.

Dr. Hall Talks to City Club on Hyde Park

The Race Relation Commission, of which Robert S. Abbott, William Scott Bond, Edward Osgood Brown, Dr. Geo. Cleveland Hall, George H. Jackson, Harry Eugene Kelly, Edward H. Morris, Victor Lawson, Adelbert H. Roberts, Julius Rosenwald and Rev. L. K. Williams are members, were tendered a luncheon at the City Club on Wednesday at noon. There was a discussion on the Kenwood and Hyde Park situation. Dr. George Cleveland Hall, who is in touch with the situation, told the members of the City Club and the commission that since "our boys" had returned from "overseas" they were thinking and would not stand for the ill treatment that is now going on in the Hyde Park district; that it was time for the men high in governmental affairs and directors of public opinion to put a stop to the throwing of bombs and killing innocent people because they want a decent home and neighborhood to live in. Dr. Hall asked this question: "Whether we shall make a zone of safety for ourselves or will the constituted authorities of the city protect us?" Dr. Hall's address was forceful and instructive and the members of the commission were high in praise of his presentation of the Hyde Park subject.

PUBLISHERS CONFER ON INTER-RACIAL NEEDS

CHICAGO, August 4.—One of the most important events occurring in the country at any time, was a private conference of the publishers of the big daily newspapers of Chicago with the publishers of the Race newspapers and members of the civics committee of the Appomattox club, held in the club parlors, July 29, one year after the beginning of the Chicago riot. The object was to frankly discuss better race relations, and much good is expected from it.

Race Relations—1920

Co-operative Discussions.

Mississippi

Mississippi Whites Declare For Community of Interests

The New Yorkage

Greenville Chamber of Commerce Issues Full-page Advertisement, Inviting Co-operation of Negro Citizens.

1-10-20

(Special to THE NEW YORK AGE.)

Greenville, Miss.—A most interesting effort toward the development of friendship and understanding between the races is being undertaken by the Industrial Welfare Committee of the Greenville Chamber of Commerce. In a full-page advertisement printed in The Commercial Appeal, which is published at Memphis, Tenn., there is a statement to the public and an invitation to the colored people particularly in which it is declared that

> **"every proper policy and means should be adopted by the white race which look to the sane encouragement of the Negroes among us, regardless of class or condition, whether laborers or not, in their legitimate aspirations, to the end that they may be made to realize a community interest with the white people, and may feel a well-grounded confidence in our interest in their welfare."**

In furtherance of this policy the executive committee contributes this full-page advertisement to give publicity to the aims and desires of the Chamber of Commerce. The circular is signed by ninety-one men, members of the Greenville Chamber of Commerce, residents of the city of Greenville and of Washington county, including state, county and city officials, planters, bankers, editors, merchants, attorneys, ministers, physicians—in fact, men from all lines of business and professional endeavor, representing all classes of the community.

The Committee's Invitation.

"We, the undersigned citizens of Greenville and of Washington County, Miss., hold it to be self-evident that the rational contentment, prosperity and progress of the laboring classes of any country or community are essential factors in the permanent prosperity and progress of such country or community as a whole.

"This is just as true where the bulk of such laboring population are Negroes as it is where they are white. In such cases there is the additional essential of good relations between the two races, and of a policy on the part of the white man which will inspire in the Negro not only respect, but loyalty and esteem as well.

"It follows that in our territory every every proper policy and means should be adopted by the white race which look to the sane encouragement of the Negroes among us, regardless of class or condition, whether laborers or not, in their legitimate aspirations, to the end that they may be made to realize a community of interest with the white people, and may feel a well-grounded confidence in our interest in their welfare.

To Connect the Races

"It is the purpose of the Industrial Welfare Committee of the Greenville Chamber of Commerce of Greenville, Miss., to further these objects. This committee will serve as a permanent medium through which a proper and useful connection may be established between the business and industrial life of the white community and the wants and needs and general activities of our colored population.

"We declare it to be the purpose of this committee to co-operate with our Negroes in the promotion of their efforts toward the general betterment and the moral and material progress of their people.

"This committee as a whole, or any individual member of it, will give a patient and considerate hearing to any suggestion, proposition or question along the lines above indicated from any respectable Negro of this community. This is an invitation to the confidence of the Negroes of Greenville and of Washington county extended by this committee in behalf of the white people of the community.

"With confidence between the races there will be mutual benefit, which suspicion and distrust or dislike would destroy. We wish to preserve the race relations among the present and coming generations which we see exemplified in the older citizens of the South.

(Signed):

J. S. Allen, chief engineer, Highway Commission.
George B. Alexander, sheriff.
H. S. Alexander, lumber.
T. H. Baird, president, Henderson & Baird Hardware Co.
Prof. E. E. Bass, superintendent city schools.
L. A. Bell, planter.
Percy Bell, planter.
Louis Bergman, Bergman, Hebron & Starling.
C. Fred Berry, vice-president, Paepcke-Leicht Lumber Co.
Sam Blum, Nelms & Blum Co.
Van B. Boddie, attorney, Boddie & Farrish.
E. B. Buehler, wagons and carriages.
R. B. Campbell, attorney.
R. B. Claggett, secretary-treasurer, Delta Light & Traction Co.
G. G. Council, real estate
C. C. Cox, superintendent, Churchill Compress.
Wm. Crump, cotton factor.
The Rev. Philip Davidson, rector, St. James Episcopal Church.
E. D. Davis, druggist.
B. N. Dodds, Neal-Dodds Lumber Co.
T. L. Dubbs, superintendent, Yazoo & Mississippi R. R.
Johnson Erwin (Erwin), planter.
Leon Fletcher, capitalist.
J. E. Foster, general manager, Greenville Commercial Body Co.
Prof. J. W. Fox (Scott), general manager, Delta & Pine Land Co. of Mississippi.
Dr. H. A. Gamble, physician.
L. F. Garnett, manager, Refuge Cotton Oil Co.
G. E. Gill, merchant
Nathan Goldstein, cotton factor, Blum & Goldstein.
J. P. Gooch, cotton factor.
J. M. Grasty, coal dealer.
E. G. Ham, mayor.
F. L. Harbison, Greenville Savings Bank & Trust Co.
Will Hardie (Trail Lake), planter.
B. L. Hatch, county superintendent of education.
L. C. Hays, Hollandale), planter.
John L. Hebron (Leland), planter.
Ned Holmes, secretary, Chamber of Commerce.
T. H Hood, Hazlip-Hood Cotton Co.
Will Humphreys, attorney, Humphreys & Anderson.
J. A. Hunt, president, Chamber of Commerce.
J. R. Jones (Leland), manager, Leland Oil Works.
The Rev. Joseph Kenny, pastor, St. Joseph's Catholic Church.
W. P. Kretschmar, president, Commercial Savings Bank.
J. Albert Lake, automobile accessories.
The Rev. E. S. Lewis, pastor, First M. E. Church.
Arthur Mann, Geise-Mann Hardware Co.
P. L Mann (Glen Allan), planter.
Rabbi H. A. Merfeld, Hebrew Union Temple.
Clive Metcalfe (Metcalfe), planter.
B. O. McGee (Leland), president, Bank of Leland.
W. T. McGehee, manager, J. T. Fargason & Co.
R. B. McMahon, real estate.
George Mitchell, manager, Armour & Co.
W. A. Morgan, timber.
Louis Nicholson, chief deputy sheriff.
Wade H. Negus, president, First National Bank.
Fred O'Bannon (Bourbon), planter.
B. B. Payne (Winterville), B. B. Payne & Co., planters.
Leroy Percy, attorney, Percy & Percy.
Will A. Percy, attorney, Percy & Percy.
T. P. Reynolds, president, Buckshot Brick Co.
F. N. Robertshaw, president, Citizens Bank.
J. M. Robertshaw, president, Alfalfa Mill & Elevator Co.
Mossis Rosenstock, cotton factor.
A. G. Russell, real estate.
E. L. Sharkey, Sharkey Hardware Co.
Pat Sharkey (Glen Allan), planter.
George L. Sheldon (Wayside), planter.
L. Pink Smith, editor, *Democrat-Times*.

Plea for Sectional Understanding

To the Editor of THE AGE:

I am taking the liberty to enclose you herewith clipping from the editorial page of the Vicksburg *Daily Herald*, one of Mississippi's leading if not the leading daily of the state, headed "A Growing Vice". The article is primarily an indictment of county officials in not using all effective force in their power to ward off the mob and protect a prisoner, but fundamentally it is a plea for the majesty of the law in its fullest and broadest sense. I have sent you editorial expressions by southern editors from time to time, showing the growing healthy, substantial sentiment for law and order, regardless to the race or color of the person giving rise to the outbreak, and suggested that such sentiment and stands be given wide publicity. In my opinion we should show as much appreciation of right doing, right talking and right writing by a southerner as by a northerner.

The majesty of the law is what the Negro needs and when we get it, be it North or South, I think the whole situation is helped when the strong influential race papers of the North, such as yours, give it more than passing notice. It may be argued that these editorials are not influenced out of any particular concern for the Negro *per se*. Well, this may or may not be true. After all, our plea is, not to do for us because we are Negroes but because we are human beings, because we are American citizens, and any strong, broad stand for law and order will, by the very nature of things, take in our race group.

I trust you will not feel that I am trying to dictate the policy of your good paper in this regard, but I take it that we all are deeply concerned in the subject everywhere, and here in the Southland where most of us live and the problem is most difficult and acute, we have the work to do and the largest number to help. Every white man should not feel that every Negro is his enemy and *vice versa*, nor should evey southern white man feel that no northern Negro sees any good in him. Correct appreciation of each other's view point and due appreciation of each other's virtues make a good starting point in the great scheme of racial adjustment and it strikes me that nothing can be lost by our leaders, both North and South, taking forward, high and lofty ground in this regard.

The writer of the editorial in the *Herald* referred to comes from the solid stock of the South. He is well advanced in years, his late sun is sinking fast, having past the Meridian, so his sentiments are out of a depth of wisdom and experience, and not to be discounted or classed with those who would simply be joining the passing show for the moment. Living here in the white South as I do, meeting and talking with them continually, I know that a strong healthy sentiment for law and order and a desire for genuine better relations is growing, and for my part I shall work faithfully and unreservedly whenever the opportunity presents itself to do good.

CHARLES BANKS

Mound Bayou, Miss.

MISSISSIPPI AMERICAN LEGION DEFENDS MISSISSIPPI NEGROES

(By Associated Negro Press.)

Jackson, Miss., Sept. 16.—The Mississippi division of the American Legion, in its annual session here, recently adopted a resolution for justice that has startled the natives. Many old timers are rubbing their eyes to see if they have seen through a glass darkly," and the younger generation, particularly the soldier boys who saw service in France, are pointing to the expression with pride, saying: "This is the new voice of the South speaking in denunciation of the old regime."

The resolution reads:

"We regard the so-called Negro problem in Mississippi and the South generally, as an actual condition and not a mere theory for discussion, agitation and settlement by demagogues and politicians; that we realize the Negro is with us, a part of us, and is here to stay; that he is an important and indispensable factor in our industrial life, and as such is entitled to a square deal, and should be treated with common honesty in all his relations with the white race; that we urge all local posts in this jurisdiction to give this subject close attention and put forth their best efforts for the promotion of harmony between the races, in order that our common welfare may be served."

Commenting on the resolution editorially, the New Orleans, La., Item, one of the leading daily newspapers, says:

"Mississippi is one of the Southern states which has suffered most acutely from crimes of violence against Colored people, at the hands of lawless and ignorant mobs, not only in reputation among their sister states, but economically in loss of population and labor. The law-abiding and justice-loving citizens who are in a tremendous majority in every state, North and South, will rejoice to see the flower of their manhood taking a firm stand for justice and right.

"If there is such a thing as a superior race, its members must prove it by setting an example of law observance, toleration, comprehension, justice, kindness and common honesty. Hatred, prejudice, violence and dishonesty are marks of inferiority. We hope the good people of Mississippi will support its Legionaires in the stand they have taken, and that other Southern states will observe and profit by the example."

Race Relations - 1920.
Co-operative Discussions.

North Carolina

COMMISSION MAKES ITS REPORT TO GOVERNOR OF N.C.

1920 the Norfolk Journal and Guide

Recommendations Call for Tuberculosis Hospital, Boys Reformatory, Better Railway Facilities and Teachers' Training. Two Race Members Concur In Report

Raliegh, N. C., Dec. 18.—The commission on Negro welfare, which has completed its investigations in compliance with the requirements of the resolutions of the extra session of the legislature, submitted its recommendations to the governor, reporting that it did not believe additional legislation necessary in order to improve the transportation facilities furnished colored people by the trains operated in the State. The commission believes the law embodied in the consolidated statutes was amply sufficient to meet the demands of justice in giving colored people as good railroad facilities as were given white people who paid no more money for these services.

The committee has written a letter to the corporation calling attention to this statute and asking this commission, which has authority over such matters, to look into the enforcement of this section of the law, and where there are violations or sins of omission, to see that these defects are remedied. The report of the commission carries the unanimous vote of all its members, including Dr. Adkins and Dr. A. M. Moore, the two colored members appointed by the governor.

Other Recommendations

As to the other recommendations the commission finds that there is a pressing need for a tuberculosis sanatorium for the treatment of colored people. It believes such an institution would not only prove a great help to the treatment of this disease, but it would also result in a general improvement of the public health of the State. The commission does not believe it would be necessary to spend a great deal of money in order to secure this remedy. It suggests that the proposition be discussed with Dr. L. B. McBrayer of the present sanatorium for white people. It thinks it would be possible to establish an institution for the colored people somewhere in the same vicinity which would be operated under the general supervision of the heads of the present institution.

The only recommendation of the commission that carries a recommendation for the expenditure of any large sum of money is that for the establishment of a reformatory for colored boys. It was fuond that the State now owns a farm near Cary, in Wake county, which contains about 400 acres of land, and certain buildings which are suitable for some of the demands of a reformatory. With the expenditure of $25,000 this farm could be put in shape for a reformatory.

In line with the recommendations of Dr. E. C. Brooks, the commission recommended that additional facilities be provided for already existing colored schools for the training of teachers. With the expenditure of a small sum of money, the commission believes that the additional facilities could be provided for the State for the larger training of colored teachers. The recommendations of Dr. Brooks to the commission, which go into considerable detail about this work, are embodied in the report of the commission to the governor.

These recommendations will be embodied in Governor Bickett's last message to the general assembly in January. He will recommend the adoption of legislation which will meet these suggestions provided the budget commission can find the ways and means of carrying out the suggestions.

The financial features of the report have been presented to the budget commission which is now in Raleigh completing its work and making ready its report for the general assembly.

THE FUNDAMENTAL ERROR

N.Y. Age 9/4/20

Governor Bickett of North Carolina is about as fine a specimen of the upright and conscientious Southern executive as can be found in that section. The Age has frequently had occasion to commend his strenuous opposition to lynch law and mob rule, even to the point of calling out the State troops to maintain law and order. He is the only Governor in the South to banish the revival of the infamous Ku Klux Klan in his State, as a menace to peaceful relations between the two races.

Yet this good governor in a recent message to the legislature, advocating a commission to study necessary legislation for the Negroes, fell into a fundamental error, when he said:

"In North Carolina we have definitely decided that the happiness of both races requires that white government shall be supreme and unchallenged in our borders. Power is inseperably linked with responsibility and when we deny to the Negro any participation in the making of the law we saddle upon ourselves a peculiar obligation to protect the Negro in his life and property, and to help and encourage him in pursuit of happiness.

When the white people of the South, or any other section for that matter, deny to the Negro, or any other class of citizens, and participation in the making of the laws, they are violating the first principles of true Americanism. No admission of a "peculiar obligation to protect the Negro in his life and property" can gloss over the fact that the Negro is being robbed of his citizenship. His liberty and his property are at the mercy of his white neighbors. And as an eminent authority once said, no man is good enough to be the arbiter of another man's rights and liberties.

The legislation recommended by the governor is all well and good. The establishment of a boys reformatory, a tubercular hospital, a teachers training school and the amendment of transportation laws so as to afford Negro travelers safer and more sanitary accommodations are much needed reforms and the proposition to provide them is laudable.

But in view of the fundamental error that justifies the deprival of the Negro of his rights to citizenship, these reforms are simply a salve to the consciences of those white Southerners, who would palliate a wrong, in the vain hope that good may come out of evil.

The day is coming when good Southerners like Governor Bickett will no longer be able to quiet their consciences by such partial concessions to justice as he now proposes. The fundamental error of the proposition that denies the Negro a voice in the making of the laws by which he is governed will be apparent.

The true method of preparing for that day is to afford the Negro the opportunity to equip himself for the full measure of citizenship. When Southern white men like Governor Bickett have the courage to openly admit this fact, they will no longer voice the fundamental error, that any group of people can be helped and encouraged in the pursuit of happiness while deprived of their normal status as citizens.

among its workers. Many bright men and women, of undoubted morality and capacity for the work, might be enlisted in these organizations, but for the fact that only those indentified with some Protestant denomination are considered eligible.

The first question asked an applicant for admission to either of these bodies is said to be as to the church with which the applicant is affiliated. Unless it happens to be one of the religious bodies commonly classed as evangelical his or her acceptance for the work is regarded as out of the question.

Why this should be so is not quite clear to the average outsider. Both of the organizations, while professing Christianity in their title, are not supposed to be committed to any special creed or doctrinal belief, other than the broad tents of Christianity. The question then arises, Would it not be wise to admit all persons of good moral character as members and workers, regardless of their church affiliations? Would not the open door be a good policy for Christian work, without any requirement of denominational bias, but character as the sole criterion?

C. GOVERNOR APPOINTS COMMISSION

The Age 9/4/20

Raleigh, N. C., Dec. 9.—Dr. A. M. Moore of Durham, N. C. and S. G. Atkins of Winston Salem, along with three white men, have been appointed by Governor Bickett to suggest legislation for the establishment of a reform school for colored boys, a tuberculosis Sanitorium, teachers' training school and to so amend the transportation laws as to provide better accommodations on trains.

COMMISSION APPOINTED BY GOVERNOR BICKETT MEET TO DISCUSS RACE PROBLEM

(By The Associated Negro Press.)

Raleigh, N. C., Dec. 14.—The commission appointed by Governor Bickett by authority of the General Assembly, to study the needs of the Negroes of the State and present recommendations for legislation, met in Raleigh for the first time and after a discussion of the general problem adjourned until the call of the Governor.

The commission is composed of Representative W. N. Everett, of Rockingham; Senator C. V. Cowper, of Kinston; Mr. L. R. Varser, of Lumberton; J. G. Atkins, of Winston-Salem and A. M. Moore, of Durham.

NEGROES GET FAVORABLE LEGISLATION

The Journal and Guide 9-4-20

North Carolina Legislature Adopts Measure Looking Toward the Welfare of Its Colored Citizenry

Raleigh, N, C., Aug. 31.—The recent special session of the North Carolina General Assembly showed a thorough manifestation of a humane spirit toward the Negroes of this state and in it the Negroes are beginning to see the beginning of a broader horizon for them here and more rapid advancement of the race along intellectual, moral and social lines. This recent new spirit seems to have emanated from Gov. Bickett, who believes in Christianity in its broadest sense and who issued the following statement last week:

The General Assembly realized that if we care to maintain a white civilization in North Carolina it must be white in soul as well as in skin; therefore it authorized the Governor to appoint a commission to prepare plans looking to the establishment of a reformatory for delinquent negro boys, a sanitarium for the treatment of Negroes afflicted with tuberculosis, a first-class teachers' training school and for a safer and more sanitary accommodation for Negroes on the trains. All these things are demanded by a Christian civilization.

JUSTICE, IS THE KEY TO RACE QUESTION

The St. Louis Argus

Special to the Argus.

CHAPEL HILL, N. C.—"The key to the whole question of the relations between the white and the colored races

is held by the Southern white man," said G. D. Crawford, of Cornelia, Ga., chairman of the committee on race relationships, in submitting his report to the North Carolina Club of the University of North Carolina, which is the working out a campus plan of State reconstruction, following the lead of Governor Bickett's State reconstruction commission.

"If there is one word which explains the basis of all hope in race relationships," continued Chairman Crawford in hi report, "that word is justice. It is the supreme need of the race situation, justice in the court room, justice in education, justice in living conditions, justice in every detail toward the Negro. Social equality is not sought or demanded by the best type of Negros in the South, but without justice progres of any sort is difficult if not impossible."

The relation between the races is better in North Carolina than in any other Southern State except possibly Virginia, according to Dr. E. C. Banson. "The basis of the splendid relations that exist between white people and colored people in Virginia," he said, "is the fact that in Virginia more than in any other State the colored people own their homes and farms. So long as the Negro farmer is homeless, he will be shiftless. In Virginia 67 out of every 100 Negro farmers own their farms. In thirteen counties every Negro farmer owns his farm. Chapel Hill is another instance. The relations between white and colored here has always been excellent. Examine the records and you will find that of the colored men above twenty one years of age, seven out of every ten own their homes. The surest way to develop a sense of responsibility in Negroes is to help them get away from the tenant system."

CALL FOR RACE CONFERENCE

The Raleigh Undependent 11-10-20

Raleigh, N. C.

My Dear Mr. Editor:

I am writing letters to the Editors and interested parties of the Negro Press of North Carolina inviting their attention to the fact that in this period of "Reconstruction" that there should be an agreed upon "Negro Program" particularly a Political, Industrial and Economic program, it might be a wise idea that the Negro press of the State effect a State Organization and agree upon a "Negro Program," and all forces hammer away upon such ideas agreed upon with all the force within them, and in this way can there be the accomplishment of the destruction of any and all force or forces working to the detriment of the best ideals of the race, and at the same time put to the fore he force or forces that are more representative of the best and more progressive ideals of the Race. Think upon these suggestions and let me hear from you.

I am more particularly at this time calling your attention to the fact that the poll tax of every citizen must be paid before the first of May in order to vote in the Presidential and General election of this year. I hope you can see it your duty and pleasure to hammer away in every issue of your paper from now until then to awaken our people to their privilege and duty, to pay this "Poll Tax" in order to vote; likewise, what is your judgment upon suggesting or calling a Stite-wide Mass meeting of the Negroes of the State to conference upon a "Course Political." I hope you will write something along this line and invite the opinion of the public.

Yours for a forward and progressive "Race Program."

J. H. Love,

President of "The Raleigh Independent."

ASHVILLE N. C. CITIZEN
NOVEMBER 15, 1920

RACIAL COMMITTEE TO MEET THURSDAY

The racial committee, recently organized here, will hold another meeting on Thursday of this week, probably in the office of Mayor Roberts.

The chief purpose of the committee, it was stated is to bring about adjustment of diffierences between the white and colored races locally, thereby preventing race strife and turmoil. Reports from other committees over the state show that much good has been accomplished and a better understanding has been brought about between the two dominating races.

ASHVILLE N. C. CITIZEN
DECEMBER 14, 1920

Justice for the Negro

Governor Bickett who throughout his administration has striven to advance the true interests of the colored race requested the August special session of the general assembly to appoint a legislative commission to consider four specific measures for the benefit of the Negro race: (1) a reformatory for Negro boys; (2) a tuberculosis sanitarium for Negroes; (3) additional teacher training facilities for Negroes, and, (4) better accommodation for Negroes on passenger trains in North Carolina.

This commission which was authorized by the general assembly and empowered to investigate these suggested problems and to report their findings has completed its tasks and transmitted its findings to the governor. Its study was marked by thoroughness and sympathy and demonstrated a manifest desire on the part of the members to see North Carolina deal justly and intelligently with the colored race.

The members recommend that immediate provision be made for a home for delinquent Negro boys similar in all respects to the Stonewall Jackson Training School for white juvenile offenders. They suggest that the state Trinity Farm near Carey be utilized for this purpose. The commission feels the urgency of the situation and suggests in the strongest language that the 1921 General Assembly authorize the creation of such an institution and the appropriation of the requisite funds.

The commission laments the fact that the State of North Carolina is making no serious effort to care for the tubercular Negroes and recommends that a sanitarium be established near the present state hospital at Sanatorium, N. C. While the members feel that the institution should be under the general supervision of the superintendent and staff of the present sanitarium, they urge that the nurses, attendants and superindent in charge be of the colored race. They estimate that $125,000 will be necessary to inaugurate this work.

That the existing training schools for Negro teachers are adequate in number but inadequate in equipment is the finding of the commission and it recommends that the 1921 session address itself to the task of strengthening these institutions. The members are of the opinion that the laws governing the transportation facilities for the colored race are sufficently stringent and they have received assurances from the State Corporation Commission that this body will insure their enforcement.

"We are all of the opinion that the time has now arrived when the State must face the facts as they really are with reference to Negro education and welfare," declares the commission. It was in this spirit that the members approached their tasks and it was in this spirit that they communicated their recommendations to the governor for transmission to the General Assembly. It is in this same spirit of justice to the colored race that the Citizen expresses the sincere hope that these recommendations may be placed into practice by the State of North Carolina.

Race Relations - 1920.

Co-operation-Discussions.

RACE RELATIONS.

Excerpt from Episcopal Address at Methodist General Conference.

The war has thrown down the world's barriers and thrown the world's races together in strained relations. And we are compelled by providential conditions to deal with inter-class problems, inter-race problems and international problems all at once. No single factor in the world-wide social problem is more difficult and complicated than the race question. The races are eevry where facing one another. They have all their questions in their eyes, all their weapons in their hands. The Christian church stands at the center of mingling, multicolored multitudes. If the Christian church fails there will be such a war in the world as will make all others seem small. Such a war will wreck the world.

We begin our statement with two negatives: First, the world is not the white man's world. Second, the church of Jesus Christ is not a white man's church. Here, almost more than anywhere else, we desire to speak soberly as well as righteously and wisely. We do not wish to fan flames that ought to be quenched. We desire light even more than heat. The white races number nearly half the human family, are everywhere and have taken control of most of the earth.

Some barriers have been broken down, but race mis understanding, race prejudice, race assertion, and race discrimination are universal and acute. Men are still saying that some races are superior and some inferior that "there are orained races and ordained places,' ruling races and subject races, races born to conquer and races born to be conquered. Our Christian sentiments have not kept pace with race changes, migrations and contacts. Local conflicts and new irritations result, to the hurt of all races and the scandal of Christianity. Some of these outbreaks are small and near but they portend a deeper, fiercer struggle that threatens to come on a world scale before the world gets much older.

In the United States we have two questions, one much larger than the other. The smaller one is the suppression of race riots, the prevention of race conflicts, and the elimination of irrational race prejudices The larger problem is the establishment of right relations between all races here. One plan seeks to avoid conflicts, the other to create a permanent basis of life together in the name and spirit of Christ. Here, as in the world, the church must possess a positive program of leadership adequate to create conditions, and not simply a makeshift policy of gathering up pieces after the catastrophe has occurred.

We have been on the defensive. We must now invade and destroy the conditions, the spirit and attitudes that breed race riots and race wars. We must attack if we are to conquer. To do this the church must be the kind of church that can take the leadership and make this program. The church, therefore, can not be a sectional church. She must herself be the kind of church that creates and demonstrates within herself the kind of a world that Christ looks for. Her ordination is not parochial or racial, but human and universal.

We must have the courage of Christ clear through the race problem. We can not hold the race question at arm's length and also hold the races to the heart of Christ. His courage toward races carried Him the whole length of the way of suffering and sacrifice. We must follow Him bravely along any way that He goes, even to Calvary. We can not reach a Christian solution by a partially Christian logic or process. "We can not get right relations between races out of wrong conceptions of races or wrong spirit towards them." The church must think straight about races clear around the world.

We must not shut any door of hope in any face of any color. We stand with Jesus who deposed the exaggerated race feeling of His race and day. He struck what ought by now to have been the death blow to race enmity. The Christianity of Christ was a perfect reaction against the races of the Jews. Much of the talk today about race consciousness is the spirit that Jesus came to destroy, and leads straight to new hostilities. It flows from the feeling of superiority. We have repudiated election as applied to individuals and largely retained it as applied to races.

We must do our thinking on the subject in the terms of the Gospel and the Cross of Christ. This will save us from low standards and from the dreadful feeling o impossibility and helplessness as we ace our standards. The Gospel presents the ideal for race relations. The Cross preserves the perfect integrity of the races while it makes for harmony between them. At whatever cost to our comfort, at whatever cost to our shallow, narrow interpretation, we must go the whole length of our best theology. With the Cross as a center there is room in the circle for an honorable standing for all men of every race and no special privilege for any.

On the race question we must test our principles and relations also by their evangelistic and missionary value. The church is set by every principle and tradition to Christ's purpose of saving the world. All we do or say must be tested by this purpose. The church can not evangelize races in America or Africa or Asia if its social or economic or ecclesiastical attitude to them flatly contradicts its evangelistic attitudes.

The final goal for the races is knowledge of God. They are where they are, they are what they are in order that they may search for God, may feel their way to Him and find Him. We cannot make right relations permanently between unredeemed races and nations. Our call to evangelism reaches to the height and depth of the race problem in the world. We break our whole redemptive program in the world by a wrong step at this point. The race that sets out to dominate and subjugate other races is already doomed by its own spirit. The crash of the races in a world race war would wreck the world and its civilization.

Let us repent therefore of race pride, race prejudice, and race bitterness; repent in America, repent in Asia, repent in Africa, repent in Europe. The Kingdom of heaven is at hand. This is our gospel. We will not lose heart in it. Blood is thicker than water and the human family is of one blood. We will labor everywhere to make a unity of spirit in the races of the **whole world. Whoever does here a small thing, a** backward thing, or an inhuman thing; whoever here exalts caste or color, nationality or race above humanity, will crucify the Son of God afresh.

The issue between white, yellow and black races has not yet been tried out. What we have in America looks large to us. What lies beyond our borders we have never faced in its size or character. If we have grown weary of the Negro, what will we do with the Asiatic? If we have run with footmen and they have wearied us, what will we do when we contend with horses? And if in the land of peace wherein we trusted we are wearied, what will we do in the swellings of the Jordan and the Kongo, and the Yangtse and the Ganges? If we are true we shall overcome.

Christianity can not be discredited in this matter until Christianity has been adequately tried. Christ can not be set aside as a failure here until He has been tried. We do not doubt Him or expect Him to fail. And we arise to this supreme issue with courage because He leads.

Interracial Commission On Southern Conditions

The New York Age 7-31-20

Movement Launched by Southern White and Colored People to Adjust Relations Between the Races

Ask Negroes to be Frank

White Audience in N. C. Addressed By Dr. Moton, Who Clearly and Definitely Outlined the Negro's Case

By LESTER A. WALTON.

To properly understand and fully appreciate the significance and scope of the interracial movement recently launched in the Southland, it is incumbent on those who study Southern conditions from afar to take a trip to Dixie and get a close up picture of white people and colored people working earnestly, fearlessly and in complete accord with a view to securing absolute justice for the Negro and to make the term democracy more than a mere figure of speech.

Being a Missourian by birth I quite naturally possess the "You've got to show me" trait. With respect to the activities of the Interracial Commission in the South I can unhesitatingly state that I have been shown, and take great pleasure in publicly making known my observations on the subject.

On Sunday, July 18, I accompanied Dr. R. R. Moton, principal of Tuskegee Institute, Alabama, to the Blue Ridge Mountains of North Carolina, where, situated twenty-one miles from Asheville, is a large educational institution conducted something on the Chautauqua plan, and maintained during the summer months for Southerners.

Dr. Moton had been invited by the Interracial Commission, of which he is a member, to address a group of teachers and Y. M. C. A. workers, representing every Southern State in the Union, many of whom have had preconceived and peculiar notions on racial

matters. Few, if any, had ever heard the Negro's side of the case intelligently presented by a Negro.

Promptly at 8 p. m. Dr. Moton was escorted to College Hall, which was crowded, many standing. Nathan Hunt, traveling secretary to Dr. Moton and I were the other guests of color, and we, too, were invited to the platform.

I must confess that I was overcome by a feeling of trepidation as I took my seat, being mindful of the fact that I was a stranger in a strange land. I was ill at ease for a few moments only as the audience began to sing the hymn, "The Kingdom," and the gentleman sitting on my right invited me to share with him his book. All about me they sang with religious fervor these lines: "And crown their good with brotherhood," and soon I was singing as lustily as any one present.

Want Negroes to Be Frank.

Dr. Moton was introduced by R. H. King, of Atlanta, Ga., who is executive secretary of the Interracial Commission. Mr. King stated that the principal of Tuskegee Institute had been asked to talk to the teachers and Y. M. C. A. workers on one of the South's big problems. One of the things necessary to promote amicable racial relations was frankness, Mr. King stated, and called on Dr. Moton to be frank and speak out as he was in the house of friends.

Dr. Moton was given a hearty welcome. After indulging in a few pleasantries which put the audience in a happy frame of mind, he proceeded to talk on lynching, social equality, "Jim Crow" cars and Negro disfranchisement. The speaker said he did not believe the Negro was inferior because of his color and set forth the contention that the black man should enjoy the rights and privileges of every other American citizen.

Social equality, Dr. Moton declared, was a big myth—a something which white people took too seriously. "Jim Crow" cars he denounced as unnecessary and un-American, and pointed out that such evils as lynching and "Jim Crow" cars were largely responsible for the large influx of Negroes to Northern communities.

The speaker expressed the opinion that if the intelligent Negro and owners of property were permitted to vote, the South would be helped rather than hindered. How one colored man who bought $30,000 worth of Liberty Bonds had been denied the right of ballot was referred to as an instance of unfairness toward the colored American.

Dr. Moton closed his address by predicting that the bulk of the Negro population will remain in the South and that the two races will prove to the world they can live side by side with mutual respect—both working harmoniously to promote the welfare of the nation.

Southerners Applaud Moton.

The applause showered upon the speaker at the conclusion of his address lasted several seconds. Quite a number came to the platform, shook hands and complimented the speaker.

This outspoken manifestation of approval I regarded as most significant, for it convinced me that the South at last is in a mood to hear the Negro's side of the race problem; that the South is beginning to assume that there is more than one side; that the South realizes moss-covered customs and threadbare traditions cannot successfully cope with newer conditions so vastly different from those existing forty—even ten years ago.

Monday morning Dr. Moton was invited to talk to a class of young men and women from Mississippi, most of them are of the Baptist denomination. **Despite the fine impression made by Dr. Moton the evening previous I was just a little skeptical concerning this engagement. White Mississippians and Baptists!**

I was given another agreeable surprise, however, for after being introduced by Dr. W. D. Weatherford, Dr. Moton was accorded a cordial welcome. Sunday his address was in the nature of an appeal for fair play for the Negro. Monday morning he appeared in the role of a teacher lecturing on the progress of the American Negro. That thousands of years ago the black man contributed much to civilization the speaker stressed.

Members of the class were invited to ask Dr. Moton questions at the conclusion of his lecture, which they did. All questions and answers were respectfully given and without embarrassment or trace of ill feeling.

Influencing Public Opinion.

The visit of Dr. R. R. Moton to the Blue Ridge Mountains of North Carolina, where he made an appeal to the white South for a square deal for members of his race is a striking example of what is going on to bring about a betterment of conditions. Other colored speakers are appearing before white audiences and making similar addresses.

Such white men as R. H. King, W. W. Alexander, Nashville, Tenn.; B. B. Alexander, Atlanta, Ga.; S. C. Mitchell of Delaware College and W. D. Weatherford, all members of the Interracial Commission, are affiliated with Southern colored men to develop public opinion among white people, thereby causing them to abandon the slave-like attitude toward the Negro—that attitude which assigns to him a "definite place" in our National life.

There are 1,602 counties in the thirteen Southern states, and under the direction of the commission white and colored people have organized and are striving to bring about the desired racial adjustment in over seven hundred counties to date. Eighty-seven secretaries, colored and white, are engaged in visiting the different counties.

The commission understands that its aims and objects are to be accomplished largely by influencing public opinion, which it expects to do by appealing to the heart and head. It takes the position that the white South can be brought more readily to see the error of its ways by pointing out its deficiencies calmly and dispassionately rather than by criticism tinged with animus.

White Women Join Movement.

The visit to Tuskegee Institute during the biennial session of the National Association of Colored Women's Clubs of two prominent Southern white women to confer with prominent Southern colored women on matters affecting the races in the South is additional proof that there is a disposition on the part of white people to co-operate with colored people.

On Saturday, July 17, a conference was held at the home of Mrs. Booker T. Washington. The white women present were sent by the Methodist Church South. They were Mrs. Luke Johnson of Griffin, Ga., and Mrs. Estelle Haskins of Nashville, Tenn. The colored women in attendance were Mrs. John Hope, Atlanta, Ga.; Mrs. Charlotte Hawkins Brown, Sedalia, N. C.; Mrs. H. L. McCrory, Charlotte, N. C.; Mrs. Mary M. Wilkinson, Orangeburg, S. C.; Mrs. Janie Porter Barrett, Peake, Va.; Miss Lucy Laney, Augusta, Ga.; Mrs. Mary McLeod Bethune, Daytona, Fla.; Mrs. Robert R. Moton and Mrs. Booker T. Washington, Tuskegee Institute, Alabama. The conference was marked by candor and the best of feeling.

Here is another incident that prompts one to think the South is undergoing a change of heart. On Sunday, July 11 Dr. Moton spoke to over six thousand persons in the Court House Square at Clarkesdale, Miss., under the auspices of the Chamber of Commerce of Memphis, Tenn., Clarkesdale and adjacent towns. White and colored stood together and segregation was temporarily forgotten. The white speakers along with the colored emphasized the need of the races to live without friction. Even Editor Mooney of the Memphis *Commercial Appeal*, took kindly to the protest respectfully made by Dr. Moton that members of his race not be referred to as "niggers" and "darkies," as the editor had done inadvertently during his talk.

The lynching and burning of innocent

Incomplete

HAMPTON VA MONITOR
MAY, 1920 Negro in.

American Sociological Congress

"To promote health, justice, patriotism, and training for citizenship; to teach the sacredness of law, both as to person and property; to foster loyalty to home, church, and government"—this is the threefold purpose of the American Sociological Congress, which will meet in Washington May 9-13, inclusive. This National league for social service is a development from the Southern Sociological Congress, which Bishop Theodore D. Bratton of Mississippi, long before he became president of the Congress, described as "the sanest effort to study social problems that I know of." Those who have watched carefully the untiring, persistent, pioneer work of Dr. J. E. McCulloch—the embodiment of Christian faith and the champion of disadvantaged social groups—realize fully the service which the Southern Sociological Congress has rendered in developing a fairer public opinion concerning the value of kindly race relations, the responsibility of the church, home, and school for the creation of good will among men, and the value of a Christian program of social service.

The American Sociological Congress has been formed to carry out nationally the constructive program of social progress, which has made the Southern Sociological Congress such a blessing to millions of white and colored people, scattered through at least fifteen States. "It is a popular movement for the benefit of everybody; a crusade for the conservation of human life. It is organized social evangelism to make democracy a reality in America."

Those who, "believe in health and justice for all," who "are willing to help prevent illiteracy, poverty, crime, and disease and establish brotherhood in the new social order" are invited to join the Congress, whose memberships range as follows: life, $250; extension, $100; sustaining, $50; institutional, $10; and active, $5. One-half of the fees goes to finance the Congress; and one-half goes into a publication fund. Among its officers are Bishop Bratton, president; Governor Brough of Arkansas, vice president; Edwin C. Dinwiddie, general superintendent J. E. McCulloch, Munsey Building, Washington, D. C., educational secretary; and Wade Hampton Cooper, president of the Union Savings Bank of Washington, treasurer.

The Washington meeting will bring together many distinguished men and women who will discuss problems of Americanization, health, social and industrial justice, race relations, and the church in social service. Some of the speakers follow: George W. Coleman, Boston; Vice President Marshall; Livingstone Farrand; William L. Poteat of Wake Forest College; Surgeon General Cumming; John E. White of Anderson, S. C.; James Hardy Dillard; Worth M. Tippy; Stephen S. Wise; Robert R. Moton; **George E. Haynes; Governor Bickett; and many other leaders in the modern movement toward a richer Christian social life. This Congress, representing as it does the union of religious and secular social forces, must grow in influence. Good Americans can serve their highest interests by supporting Bishop Bratton and his loyal associates in making the first big meeting in Washington a great clearing-house of useful social-service policy making.**

Race Relations - 1920

Co-operation - Discussions.

THE ACT OF DESTROYING A SENSIBLE RELATION.

No section has been more highly praised than the Birmingham district for its creditable and helpful race relation, in fact, no section has done more to promote peace and prosperity than has Biringham, and because of this the record has been used in other places North, East and West as an example of good government and helpful race feeling.

During the war Birmingham and Jefferson County were heavily taxed for men, finance and direction, Birmingham and Jefferson County furnished their quotas of each and never had the charge lodged against them of slacking on any issue regardless of how large or how small. It was the spirit of Birmingham to do more than was asked. White men and black men, white women and colored women joined heart and hand for the preservation of our free government and fought unstintingly against autocracy, race prejudice and such other diseases as would destroy happiness and set at unrest our citizenship. White men established a friendship for colored men, and colored men established a friendship for white men that can only be erased by death itself and the remembrance will continue as long as there is life in either of them. The colored men and organizations, church, fraternal, social organizations and individual institutions threw every ounce of their strength behind every movement to make Birmingham go over the top. White men did the same thing, white and colored women acted likewise, and we all rejoiced when we accomplished the task given us. There was no race feeling, there was a solidarity of interest that brought the greatest result ever known. In this a relation was formed, a sensible relation, a sympathetic relation, a helpful relation and a spirit that should continue in the working until a man will be considered a man, not because he is a black man, not because he is a white man, but because he has character, he serves, he helps, he builds and stands for all the things that go to make society helpful and progressive. When we move from this channel of development as a city we move against ourselves, and as races and people we destroy the great possibilities that could be had if prejudice and race supremacy could have a vacation for a few months while justice and common sense be privileged to work out a program for human government.

Thursday, Nov. 11th, Birmingham celebrated Armistice Day, led on by white organizations, including a number of the war organizations; the banks closed, and many other institutions gave half holiday out of respect to this occasion. They paraded the streets of Birmingham and many thousands of people stood as men and women passed down the several streets and avenues, giving honor, praise and remembrance to a great accomplishment, not by white men, not by black men alone was this victory, but by white and black men working together. The question arises how could there have been a decent celebration when at least forty-five per cent of the individuals who fought for this victory were left out of the plan? This is no argument that Negroes desire or would like to associate with white people or are any way peeved because of being left out of this particular program, but it is noteworthy, to say the least, that some consideration and some respect should have been given this group on this particular memorial occasion. The Negro soldiers are here, and we believe the records will show that from Birmingham and Jefferson County more Negroes enlisted for service and did serve than white people and certainly as a local proposition the men and women went fifty-fifty as it regards service and comparative ability. How easily and how quickly some people can forget! This kind of a movement breaks relationship, destroys confidence, starts a smouldering feeling, sets up an antagonistic spirit that means ruin and slow progress for our district and state. If it were intended that the blacks would forget their records, their service and what they are entitled to because of it, it is a mistaken idea and a childish plan. Men, sections and parties may fail to recognize the service and valiant acts of the blacks in this country, but as long as the name of America lives, their deeds shall ever last as eternal witnesses of his manhood, his loyalty and daring bravery.

Here is where the Negro who stands before his people and counsels peace and patience is cursed and abused by radicals and can offer but little or no defense; here is where he is crushed, mocked and almost spat upon by members of his own race, sometimes driven out of the comunity by the cold shoulder and intimidations heaped upon him by the social circles of his own race. He trusted his white friends, he trusted the progress of common sense and justice, he relied upon what he knew to be right, he stood for community advancement, he stood for those things that mark the best citizenship. Those he trusted to make these things possible, or at least make a step toward them, forget and 90 per cent of this group of leaders die explaining. And yet this publication counsels that we develop more such leaders, that we continue in the spirit of fair dealing, obedience to law and constituted authority, standing in the open pleading for justice, asking for no special privileges, no distinct honors, but that we be given that measure of justice and consideration that human beings and civilization are entitled to. If we would step back and peeve and worry now with the victory that we have won it would be a loss of time, dissipation of energy and a thoughtless program; we must go on, Carthage is in the distance, if we come around the rough side of the mountain we must come anyhow; no man can do his best and fail, he simply cannot; no race can do its best and fail. We must establish our worth against all hell and prejudice; we cannot stand back for the Alps; we must go over the Alps or go through them. Believing that we have failed is but to die in the thought; we are not failures because men fail to recognize our service and give consideration to our worth; we are failures when we decide that we are and no man can

count us down until we agree within ourselves as individuals and a race that we are down. We have as a race the best program, it is universal with us, all men up and no man down, and in this lies the solvent of the human problem.

RACE RELATIONS AND WHAT IT MEANS TO BOTH RACES

The race relations committees that have been inaugurated throughout the South is one of the most prudent moves that has ever been brought about in this section. These committees have for their intent and purpose the bringing about of better relations between the two races and a spirit of co-operation on all matters that are of interest to the welfare of the community Had such committees as the race relations committee been inaugurated years ago, the estrangement that has existed would have been minimized rather than made more depleted The one thing that is largely responsible for the existing conditions in this section is that the two races have been heretofore laboring under the impression that they were well acquainted with each other. And the fallacy of their belief can be seen in the progress that is being made since the race relations committees has been brought about. What we need in this section is a better understanding of each other. And this can only be had by coming together and having heart to heart talks on the things that have created the unrest. The white man and the Negro can live in peace and harmony in this section just as well as men of the two races live togetther in other sections Providing the rights of the Negro are respected. Justice can be meted out to the Negro in the South as well as the North. The black man's constitutional rights can be given him in this section if the men who claim to be our friends will only take a stand for right. The Negro only wants to be dealt with as other men are dealt with We are not asking for charity any longer. We have reached the place where we are able to paddle our own canoe. All that we are asking is that we be given a man's chance. This is the yearning of all civilized men irrespective of their race, creed or color. Hence, the Negro wants what every other man wants—which is a fair play and the right to live in peace. We believe that the race relations committee that has been inaugurated is a stepping stone to the goal.

And we sincerely hope that each and every city in the South will take precedent from Pine Bluff, Arkansas, and move to bring about better relations between the two races.

INTER-RACIAL CONFERENCES

The difficulty is not in securing assent to a program of inter-racial co-operation but in carrying out that to which we agree. There is no way to compell people to accept the findings of conferences or to give them practical endorsement. Public sentiment is mightily powerful. Persistent education is demanded. Application in daily life of certain principles is a difficult task, but it is plain duty and there must be no shirking Camouflage will not last; honest and untiring effort must be made to realize the ideals for which the conferences stand.

Alienation between races will sprout rapidly and grow vigorously because of inheritances of prejudices and harted, suspicion in and distrust are here to be contended with. A condition of affairs, not a mere theory, confronts the races in stubborn facts, not in mere theory or opinions, marl your, but in concrete reality.

Mouths that bring railing accusations must be padlocked, ought to be. But who can do the padlocking in a country that guarantees freedom of speech and of the press. Anarchistic ,communistic, bolshevisitic agitators deported to Russia, are a hint of some colored undesirables that should be sent to Belgium Africa.

Unseemly friction between races is a fact, a sad fact. Approach is difficult because of said inheritances and because of a faulse pride. Education in citizenship is imperative, and the Baptist pulpit has here an opportunity.

Who believes that inter-racial comity is absolutely impossible or utterly impossible? No one who believes in the fraternity of Christian comradeship.

People who have the right spirit may cooperate though personal views may contravene. Most cordial relations may exist between peoples who are in both thought and convictions separate.

But we are praying for a common solidarily based upon agreement as to civil rights. We want liberty, full and unhampered, the same kind accorded other loyal American citizens. We opposed being tolerated citizens. Toleration is not liberty.

The Union-Review thinks very highly of friendly approach between races evidenced in inter-racial conferences, and hopes they will not only be continued but multiplied.

Just "a few scattering remarks," as the preacher said after an hour's talk in which he said but little.

NO CREED BARS AT THIS CONFERENCE

BALTIMORE MD NEWS
JANUARY 7, 1920

Priest, Rabbi And Minister Tell Of Churches' Part In Everyday Life At Sociological Congress.

Having had a preliminary meeting yesterday, the Southern Sociological Congress assembled this morning at Osler Hall, 1211 Cathedral street, for its main day of deliberation upon important topics. Three sessions are scheduled for the day, during which a number of prominent speakers will be heard.

Very Rev. Peter J. O'Callaghan, a Catholic priest of the Paulist Congregation, who came over from Washington, addressed the morning session on "How May Churches Become More Effective in Conserving Human Life and Happiness?" Rev. Peregrine Wroth, archdeacon of Baltimore, was chairman of the session. Other speakers heard were Dr. Worth M. Tippy of the Federated Churches of Christ in America, from New York, and Rabbi William Rosenau of Eutaw Place Temple.

Race Question Up.

This afternoon's session, opening at 2.30 P. M. and closing at 5 P. M., will have as its chairman Dr. J. C. Spencer, president of Morgan College. Prof. J. M. Gandy, president of the Virginia State Normal School will lecture on the subject: "How the Negro May Better Qualify for Community and National Service," while J. E. McCulloch of Washington, secretary of the Southern Sociological Congress, will tell "How the People May Better Meet Their Responsibility to the Negro."

Dr. J. S. Ames of Johns Hopkins University will be the chairman of tonight's meeting, which will open at 8 P. M. "The Government's Fight on Social Diseases" will be discussed by Dr. H. F. White of the United States Public Health Service, and "Industrial Justice" will be the topic of Hon. H. Clyde Kelly, member of Congress from Braddock, Pa.

Some Of Those Here.

Among those in attendance are Bishop Theodore D. Bratton of Jackson, Miss., president of the Sociological Congress; Miss Belle H. Bennett of Richmond, Ky., vice-president; Dr. Edwin C. Dinwiddie, treasurer, and Miss Laura R. Church, office secretary. Judge J. A. McCullough of this city is associated on the board of governors with the following: Dr. W. D. Weatherford of Nashville, Tenn.; Dr. J. A. C. Chandler of Williamsburg, Va.; Dr. James H. Dillard of Charlottesville, Va., and Dr. W. W. Alexander of Atlanta, Ga.

The first tenet of the creed promulgated by the Congress in its crusade is "that all men are created—not equal, but with equal rights to health, justice, fellowship and happiness."

William Jennings Bryan will be unable to attend the banquet to be given by the Congress at the City Club tonight.

Race Relations - 1920

Arkansas.

Co-operative Discussions.

INTER-RACE COMMISSION.

The Baptist

President of Shorter College Recognizes Its Effectiveness

Vanguard

1-28-20

To the Editor of the Gazette:

The best evidence to my mind that the Inter-Race Commission, recently appointed by Governor Charles H. Brough, is destined to prove itself an effective and constructive agency rather than a mere passive excuse for the solution of the inter-race problems, as was thought at first by more than a few, is that its work has met the closest scrutiny and in several instances adverse criticism on the part of members of both races. Many of those who criticize adversely the action of the three negro members of the Executive Committee Bishop J. M. Conner and Drs. J. A. Booker and J. M. Cox) in signing a joint petition to have Governor Allen of Kansas honor the requisition of Governor Brough for the return of Robert L. Hill to the state for trial, forget that the white members on this commission have been equally misunderstood by more than a few members of their race on much of the other work of the commission when looked at in a light purely racial.

These adverse critics, many of whom are actuated by good, but nevertheless misguided motives, evidently overlook the fact that the members on this commission were not leagued together on the principle of race against race but were selected because they were judged to be men sufficiently ripe in experience to see things from the viewpoint of the body politic and not from any mere race standpoint, white or black. They were expected to be men who would uphold law and order for all the people, and how ridiculous would either side have rendered itself which took a stand to obstruct the path of constituted authority in opposing trial of any person, white or black, who was accused of crime; especially in the face of such guarantees as were given this committee.

No fair-minded man, white or black, would deny that in scores of instances my race has suffered injustices which probably warrants some ground for fear, but right thinking negroes realize that there are scores of fair-minded white men in nearly every community earnestly desirous of making better and more friendly the relations between the races and each should exercise patience one with the other that this problem may be solved and solved permanently. This commission was not created before the Elaine occurrence but several weeks afterward and even after the 12 negroes were sentenced, but since that time, in the midst of its other work, both white and black members have worked unceasingly that ultimate justice would be meted out and that for the following were given (a) physical protection, (b) change of venue, (c) fair trial.

Dr. E. C. Morris of Helena in a published statement well says that "the disposition to discredit some of our leaders is a bad omen, but not a new one." After endorsing in unmistakable language every action of the committee he makes this observation, to-wit: "That the spirit of socialism is fast getting a hold in the minds of many of the folks and calls for prompt action on the part of the cool, conservative, well balanced minds among us." Dr. Morris is a member of the General Commission as is also the writer, but is not a member of the Executive Committee, to which this matter was referred, but Dr. Morris, being one of the acknowledged leaders of the state among negroes, doubtless knew that silence on his part would have been variously construed and he thus takes a manly stand in his fairness to the ones who did sign it and dismiss all question as to what would have been his position in this matter.

It is clear that the safe and sane policy for those of my race who would lead, whether North, South, East or West, is to stand unequivocably for law and order. The clear path before us all appears to be through the lone door of "Justice for All." The obligation to put down lynching and mob violence is upon the shoulders of the white American, but the black American must meet him half way and with the same force he protests against wrongs endured he must present nothing short of a solid front for law and order and in this particular case this is the only thing that will bring lasting satisfaction to either race, a thorough and dispassionate investigation of the whole matter.

In short, this commission has acted in the capacity of a public servant. It has done its duty and its every act has squared with the public good without regard to race or color. It is clear that our highest duty is to support rather than obstruct, remembering that there are problems ahead equally as weighty and significant and that the path for the greatest good for all concerned is straight before us. The thing for the commission to do is to turn neither to the right nor the left, but to seek its vindication in an honest conviction that it has lived up to the highest principles for which it was created, "Justice for All."

Respectfully,

S. L. Greene,
President Shorter College.
February 20, 1920.

LITTLE ROCK ARK GAZETTE
JUNE 4, 1920

FOR GOOD RELATIONS BETWEEN THE RACES.

At the Atlanta meeting of the National Association for the Advancement of Colored People, at which, as might have been expected, the Elaine matter was brought to the center of the stage, speakers advocated a permanent commission in each Southern state, to be composed of five leaders of each race, as an effective method of improving race relations.

Arkansas has had such a body since last November, when, as a result of a meeting called by Governor Brough, the Arkansas Inter-Racial Commission was organized. It is composed of 21 white citizens and 21 negroes, with the governor as ex-officio member. This commission has taken up the work of organizing the state by communities, each local organization being formed on the model of the central body. The various local commissions will seek to build on the foundation of good citizenship and to bring about the best possible relations between the races.

WHAT IT SOMETIMES COSTS TO DO RIGHT.

2-28-20

The Baptist

This is one time when it is costly to do right.

Particularly is this the case when righteous action conflicts with widespread ignorance and prejudice.

A striking instance of what it somtimes costs to do right is to be found in the nation-wide campaign of abuse that has been organized against the three Negro members of the Arkansas Inter-Racial Commission as a result of their endorsement of Governor Brough's requisition upon the governor of Kansas for the return of Robert L. Hill to this State for trial for his activities prior to the Elaine insurrection in Phillips county.

Bishop Conner, J. M Cox, head of Philander Smith College and Joseph A Booker, head of Arkansas Baptist College, outstanding leaders of their race, are members of the commission created by Governor Brough to investigate the conditions which led up to the Elaine trouble, and plan steps for the cultivation of better feeling between the races in Arkansas.

When Robert L. Hill of Winchester, acknowledged leader of the movement which reached its climax in the Elaine trouble, was captured in Kansas, Governor Brough asked the Inter-Racial Commission to endorse his own request for the return of Hill for trial. All members of the executive committee of the commission, Negroes as well as whites, signed the endorsement It was the only thing for them to do, unless they wished to go on record as being in favor of protecting criminals of their own race from the penalties of the law. Had they refused to sign they would have gone on record as against law and order, in cases affecting members of the Negro race. They did the only right thing, the only just thing, the only courageous thing. They asked for the return of Hill for trial

But it was costly. Immediately all the misguided prejudice of the country, from Chicago to Houston, from Kansas City to Florida, was turned loose against these three Negro leaders, who were charged with betrayal of their own race. Unreasoning hatred, violent abuse in almost unbelievable force, has poured upon their heads and is pouring. They are paying the price of doing right.

These Negro leaders have the comforting knowledge that tney have done right. Those who know Arkansas and racial problems here know they have done right. But their burden will be less heavy to bear if they have the assurance that the best thought of Arkansas recognizes the courage which their action called for, and the price they are paying. They deserve the understanding sympathy, the moral protection of all who believe in law and order, and who see that Arkansas' inter-racial problems can never be settled by violent dealing. The best interests of the Negro race, in particular, are wrapped up in their continued leadership. The sad fate of the followers of Robert L. Hill is the best evidence of the truth of that statement.

Yes, it sometimes costs a lot to do right. But in the end it is worth it. Let these courageous Negro leaders who are now paying the price be assured of that. Time will bring them their reward.—Arkansas Democrat.

Race Relations - 1920.

Co-operation-Discussions

IMPORTANT CONFERENCE OF FELLOWS OF PHELPS-STOKES FUND COMES TO A CLOSE

The most promising Adventure

Tuskegee Institute Scene of Notable Gathering; Topics of Thoughtful Interest to Two Races Are Discussed; New Note Sounded by Speakers For Race Betterment of Negroes

1-11-20.

By Albon L. Holsey, Special Correspondent.

One of the most notable groups ever gathered at Tuskegee Institute was the joint session of the Phelps-Stokes Fellows and the University Race Commission which met here January 5th 6th and 7th.

The Phelps-Stokes Fellows are young men and women students attending the University of Georgia and Virginia whose expenses are being paid by the Phelps-Stokes Fund. They are carefully selected students, who are making a special study of some phases of the Negro problems as a part of their work in Sociology. They are also required to prepare a monograph on the subject which they pursue.

This work was made possible through the generosity of Miss Caroline Phelps-Stokes who has been for many years a warm suporter of Tuskegee Institute and of Negro education and progress.

The trustees of the Phelps-Stokes Fund, therefore, of which Dr. Thomas Jesse Jones is the Executive officer, decided that one of the best and most practical methods of improving the Negroes conditions would be to give young Southern white men of broad sympathies an opportunity of studying Negro life. As a result, Phelps-Stokes Fellowships have been established in the University of Georgia at Athens and the University of Virginia at Charlottesville.

The University Race Commission

The University Race Commission is composed of representatives of eleven Southern Universities, usually professors of Sociology who have banded themselves together for the purpose of studying the Negro problem in their classes and meeting once a year to exchange ideas. The Commission issues once a year a message to the country on race relations which is widely quoted and discussed. The message last year on lynching was one of the outstanding documents of the year. Dr. James H. Dilliard, President of the Jeanes and Slater Boards one of the founders of the Commission was unable to attend on account of illness. Professor Morse of the University of South Carolina is Chairman.

Dr. Moton States the Case of the Negro.

Principal Moton, at the opening session was asked by Dr. Jones to tell the Fellows something of the race problem from the Negro's viewpoint. Education, civic justice, migration, lynching, Jim Crow cars were among the matters touched upon by Dr. Moton as he sought to interpret the feelings of his people to those earnest sympathetic young men—about twenty in number including some professors from the two universities and Miss Ruth Reed a Phelps-Stokes Fellow of the University of Georgia.

A New Note Sounded.

A note of hopefulness as a result of the first hand information regarding the conditions among the colored people was sounded by many of the speakers present.

As one of the young men stated in commenting upon Dr. Moton's clear description of some of the things which handicap and discourage the Negro said, "Heretofore I have formed my opinions regarding the Negro by something that X said to Y and Y said to Z and he in turn to me and I come to Tuskegee and find out things which give me hope."

Prof. C. J. Heatwole of the University of Georgia, said among other things that, "In meetings like this white and colored people can get closer to the problem through co-operation and can start up-hill towards a solution."

Dr. Thomas E. Wright, a Phelps-Stokes Fellow, of the University of Virginia expressed somewhat the same idea when he said, "We come to Tuskegee because we realize that if we can get from you direct contact and intimate knowledge of your struggles we can adjust our attitudes towards the question and conform more to your attitudes."

"I am so enthusiastic about what I have seen," said Professor Lindsay Rogers of the University of Virginia, "that if I had the funds I would like to run Tuskegee and let them see and get acquainted with the kind of negroes that you have. I am sure it would be an eye opener for them."

Getting into close touch with and hearing the race problem discussed with the negro himself and understanding his viewpoint and sympathizing with him in his difficulties was the general note which was noticeable throughout all of the discussions of the two days' sessions and there were frequent references to the address of Dr. Moton which was constantly referred to as the key note of the conference.

Prof. Frank T. Long of Southland Institute, Southland Florida, formerly a Phelps-Stokes Fellow of the University of Georgia said, "Dr. Moton's remarks this morning gave me a new appreciation of my moral responsibility towards the negro. I had not had the opportunity before to know the negro and I am grateful for this opportunity of coming to Tuskegee because of the knowledge which has come to me.

"An organization growing out of sympathy and understanding between the races will go a long ways to stop lawlessness," was the sentiment of Mr. Walter B. Hill, son of the late Chancellor Hill of the University of Georgia and now rural school supervisor for Georgia.

"The white people of the South," said Mr. T. J. Woofter, a Phelps-Stokes Fellow of the University of Georgia can also help in this matter by speaking out and letting the negroes of the South know that they are their friends. Much of the misunderstanding between the races is due no doubt to the fact that some of the white people of the South hesitate to speak out for fear of what some people may think of them."

University Race Commission.

On Wednesday evening the University had its meeting following a public meeting in the Institute Chapel. Prof. Josias Morse acting as chairman called the meeting to order and after he had been introduced by Principal Moton and after his statement of the purpose and plans of the University Race Commission made a very lively discussion in which he said in part:

Dr. Morse Addresses the Members of the Race Commission.

"The Race Commission is sort of a lynching organization. It has no definite function. It does what it can. It senses the thing to do and so it feels its way. I think one of its functions is to serve as sort of a medium in the spiritualistic sense between the two races. A medium you know must get herself in 'en rapport' with the departed spirit if results would come. So we feel that we must get ourselves in 'en rapport' with you and we must come and get with you from time to time We have been going now for eight years or more, and I am sure that none feel that in those eight years we know the negro problem. We feel that we must come back to you from time to time at short intervals and get ourselves once more in 'en rapport' with you if you will let us. We may act as a spiritualistic medium between you and the future leaders of the white race in the South. I feel that is one of our greatest functions, therefore, I bespeak your earnest help and co-operation. Let us function effectively, because of the impressions you give us, of the message you give us to take back to the groups of white men and women we have organized during the years.

"So I ask you with all earnestness that you can command. I ask you to speak out of the depths of your soul. Speak to us frankly and honestly as friend to friend, as earnest students of the great relationship problems. We hope that our feeble efforts in the past will create your fullest confidence and that you will feel free to unbosom yourself, if you feel inclined to do so for our benefit and for the benefit of those with whom you come in contact. I want you and I know I speak for the commission which I have the honor this time to represent. I want your philosophy. What is your philosophy?"

Prof. Morse closed his address with a most beautiful and striking climax which emphasized the need for cooperation, he said.

"I have in mind an orchestra with only violins. If we had an orchestra of one hundred musicians, we would want one hundred instruments. If they all play together they will give us a symphony, that will be an inspiration to many people. That is what we need among the people of the earth—that we worship God as we each play the instrument that was given to us, and play in harmony with our fellow players then we will make sweet music to God."

White Churchmen On Race Relations

The Raleigh

An unusual number of prominent white churchmen, ministers and laymen, have in the last few weeks spoken before large audiences of their own people in behalf of the Negro.

1-17-1920

The Bishop-Coadjutor of Mississippi, at his recent diocesan convention, made a telling speech against mob violence in general and that of his own state in particular; and urged his hearers to uphold divine and human law by putting a stop to this crime. The Roman Catholic Bishop of Georgia recently published a strong appeal for legal and economic justice in that state without regard to race. Dr. Alexander of Atlanta representing the Interchurch World Movement before the Southern Methodist women in their annual council, urged wider recognition of the Negro's rights and privileges, and the obligations of white Christians to give the Negro child better care and fuller opportunity. Dr. Blackwell of Virginia, president of Randolph-Macon college, speaking before a Methodist conference, laid on Southern white Christians the obligation for ending mob violence and making race clashes impossible.

Dr. Blackwell especially commended the inter-racial conferences being held in most of the Southern states, as a means of better understanding of the Negro and the cause of his unrest.

He urged the protection of colored people from radical influences by a policy of open justice and sympathy from their white neighbors, to whom they should be able to turn for the righting of any wrong imposed upon them.

Bishop Bratton of Mississippi, in his address as president of the Southern Sociological Congress, declared Christian ethics the only solution of race problems for white or black; and in closing the conference he made a moving appeal to the Negroes for patience and faith in the growing body of white men and women who are determined to work out relations between the races in harmony with Christian principles.

The Southern Baptist Convention in May took an equally pronounced stand. The convention especially commended the inter-racial conferences already referred to, and urged active cooperation with them.

These are but a few instances of many. Church leadership is especially strong in the South: and nothing is more promising in the outlook for inter-racial harmony than the movement church ranks.

CODDLING COMMISSIONS.

A common recourse in modern statecraft when governmental responsibility is to be evaded or a difficult problem deferred, is to appoint a commission. This method has the advantage of shunting the question on another track and for the time relieving the powers that be from the unpleasant or perplexing duties that a proper solution of the question would involve. Of course, at times there do arise matters of legislation, where the conscientious legislator may feel that a special commission is necessary to investigate and collate the material upon which proper legislative remedies may be based.

The latest call for Congress to create commissions has come out of the consideration of the race question in the United States. Two separate and distinct commissions have been proposed to deal with this subject. Senator Seldon P. Spencer of Missouri recently introduced a bill providing for the appointment of a commission of nine members, composed of three separate groups, representing white men from the North, white men from the South and colored men, to examine into the racial question, ascertain causes of unrest and report to Congress with remedial recommendations. Representative Caleb R. Layton of Delaware has also introduced a bill creating a Negro Industrial Commission to consist of five members, at least three of whom shall be members of the Negro race. The duties of this commission shall be to study the economic conditions of the Negro and the labor problems in which the Negro is interested, and generally to promote the welfare and uplift of the race. One curious provision of the bill defining the duties of the commission is the direction "to stamp out bolshevism wherever it may exist." The compensation provided for the commissioners under the first bill is not to exceed $15 per day when engaged in actual service, while under the second bill it shall not exceed $5,000 per annum.

The New York Age 1-24-20

Outside of providing several easy jobs for a few professional Negroes, we do not see that any practical good is to be

expected from either of these commissions. All the necessary information and statistics that could be secured through such agencies have already been gathered and placed in available form for the consideration of legislators interested in the subject. Congressional committees have been fully and freely enlightened on the subjects of lynching and race riots and the brutalities of the Jim Crow car system. Remedial legislation covering all these forms of injustice has been urged upon the consideration of the national legislature, without so far producing any tangible results.

The appointment of such coddling commissions, as proposed by the two bills referred to, would mean but another evasion of action and the further deferring of justice. The Negro as a race is sick and tired of being coddled and cozened. He is asking for no special rights, only the broad rights of humanity and citizenship accorded to all other classes of Americans. He asks only to be treated as a human being and an American citizen.

The appointment of coddling commissions on the race question will only serve to delay the recognition of the Negro as a man and as a citizen.

RACE RELATION

Chicago Independent

Continued from Page One

life has been so unrewarded. If our good white women will only shoulder a part of the load this woman has to bear, there would be indeed a happier day for race relations in the future. There are millions of our wives and daughters who have nothing in their lives to be ashamed of. The greatest stigma today that a colored woman can receive from society is that which associates here with a white man in immoral relations. Yet, our women never have the satisfaction of knowing that other women have faith and confidence in them.

The Negro asks the white man to extend the ballot to properly qualified persons as a guarantee of their full protection. He does not desire to rule but he does desire to share in the Government of his country, and he would not be a worth while citizen if he did not. He believes that the spirit of lawlessness has arisen from his helplessness and that it cannot be checked until his white friends make him a full citizen and give him proper presentation is the Government for which he is ever ready and willing to give his life. The white man is also asked to remember that it is indeed unjust to deprive every intelligent, honest and upright colored man of the highest privilege of citizenship because of the errors of his ancestors in the distant past.

There are, broadly speaking, two classes of Negroes; those who hope for a brighter day and are willing to trust God for a change, and those who are thinking less of God and more of self-help. I need not tell you that my trust is in God and in the white man's confidence.

Unless the spirit of hatred is supplanted in the hearts of the rising generation by a spirit of love, the future peril of racial separation and loss of contact will result in much bloodshed and suffering, the burden of which has ever fallen upon the weaker people. All of this can be and will be avoided, if only both races will adopt the spirit of Christ and live together as two races and one nation should. Unless this is done, Christianity and our civilization must fail.

We thank God that the Negro is 100 per cent American. The red flag of Bolshevism and Anarchism has never disgraced the cabin door of a black man and never will. He who charges that we are in sympathy with the advocates of force or retaliation, except in necessary self defense underestimates our intelligence and knows not the mind of the Negro who was never more determined to live within the law than today. Recent evidences of the supremacy of law shown by actions of the Governor of North Carolina, Tennessee, Kentucky and other southern states is a double guarantee of the rights of every citizen white or black who trusts their cases to her. We, therefore mean to deal justly and live uprightly and die at the altar of your civilization pleading for a man's chance.

We ask not for yours, we are content with that which rightfully belongs to us and shall not be satisfied with less; the giving of which enriches us and does not impoverish you. We plead tenderly and humbly with your noble women that they heed the outcast Hagors prayers for restored confidence and strengther the bonds of sympathy and compassion in her unfortunate condition and she will do her part in making the old world anew.

The wormwood of bitteress, sorrow and hatred which is being poured into the lives of the youth of both races, even from their birth, is displacing the sweet innocence of childhood and the blighting seed of hatred sown with the youthful hearts are overshading the noble impulses of life, filling our courts and prisons with human wreckage in every county and these precious souls who learned to hate before they knew the power of love are pulling down the synagogue of Heaven and out of the ruins thereof are erecting the synagogue of Satan.

THE RACE PROBLEM AND DOMESTIC SERVICE

1-13-20.

Daily Herald

1-14-15/20

"The significance of this meeting is that you are going Southern white men and women, said Mrs. Booker T. Washington in addressing the twenty or more Phelps-Stokes Fellows and Professors in Southern Universities who met recently at Tuskegee Institute, "and you are going to live in the South, which will give you an opportunity to do much good in bringing about better relations between the races.

"I remember hearing Mr. Washington and one of his Southern white friends discussing one day another white man of outstanding influence and importance. his friend was telling Mr. Washington how the man they were discussing had changed his attitude towards the Negro. It pleased Mr. Washington very much to know this but he added 'It is such a pity that he waited until he was an old man before changing. With his influence and power, just think what he could have accomplished for the cause while he was young and active'.

"That is the reason I am so glad you are studying this problem with your minds and hearts open while you are young."

White and Colored Women Must Work Out Problem.

One of the speakers who preceded Mrs. Washington was Miss Ruth Reed of Gainesville, Georgia who is a Phelps-Stokes Fellow at the University of Georgia and she suggested a joint study of the problem by the white and colored women of the South.

Mrs. Washington in her remarks concurred in this suggestion and added, "The stand which the Southern white woman takes in the question in the last analysis determines the attitude of the Southern white man." Then she told of the splendid work of the (white) Federation of Women Clubs of Georgia is arousing and and spreading a strong sentiment against lynching and mob violence.

Mrs. Washington also referred to Miss Reed's comment on the Negro woman and domestic service. "Home life," staid Mrs. Washington was not a part of the system of slavery, so that I am afraid that much of the misunderstanding between the servant and the mistrees in the Southern homes has been due to the fact that although we are over fifty years removed from slavery that in many of the Southern homes sufficient attention is not given to the question of providing home life for the colored girls who are employed as domestic servants."

"I rememeber sometime ago I received a letter form a cit in the South in whic the request was made or a colored girl to work in the home and when I wrote the lady and asked her what provision would be made for the girl to sleep and bathe and ro something of home life for herself, she replied, 'that she thought the girl could find some place to live in the community but she, of course, was not sure.'

"I refer to this letter because it describes a condition which is doing much to make domestic service unpopular among the educated and well trained Negro gils. Our schools, our current literature and our organizations for social welfare are all emphasizing care of the children, protection of girls and model home life. These to my mind emphasize the importance of providing as much as possible for the girls in domestic service in order to attract colored women who are being trained in schools like Tuskegee."

"Frequently," added Mrs. Washington, "our students here go into domestic service as a means to an end but some of them have had experiences such as I have indicated which has caused them to make up their minds to do school teaching or any other work rather than to do domestic service. If I had time to relate some of the experiences of these oung women, of their neglect, of exposure and of their loneliness you would understand some of the reasons why the problem of domestic help is so aggravated at present.

Race Relations – 1920.
Co-operation – Discussions.

Chicago Tribune Asks Hon. E. H. Morris to Withdraw His Provision in the New State Constitution Which Guarantees Exact Justice and Absolute Equality to All Citizens of Illinois

Chicago Defender
11/13/20

Tribune Also Issues Veiled Threat of Violence

The "Sword of the Tribune," always eagerly rattling in its scabbard for a thrust at Negroes, has been brandished again.

This time, lest dire calamity fall on our heads, "The Trib" warns Ed Morris and calls, incidentally, on the Constitutional Convention to defeat the ideals of Americanism and the principles of constitutional government.

There is also a surging under-current of politics in the Tribune's sordid cry for vengeance on Negroes. This commercialized sheet avers that

"Lastly, by the mobilization of the newly arrived colored population into the ranks of one faction of the Republican party, this faction of the party became dominant, a dominance which was used by Senator Lewis as a campaign argument in the recent election, arousing a great deal of latent hositlity."

For What Does Ed Morris Ask?

The provision which Hon. Edward H. Morris has writeen into the Constitution of Illinois, says, that, "No citizen shall be prohibited from doing anything that any other citizen may do because of race or color."

These twenty words are those that nettle the hides of the Tribune crowd and egged them on to besmirch representative government and pollut the pristine virtue of Americanism in order to hit at "one faction of the Republican party."

The Tribune's Contention.

In its editorial column on November 8th the Tribune asks that race friction be not stressed but the very editorial itself lays a basis for stressing race friction to the breaking point. The editorial complete reads as follows:

"Mr. Edward Morris, the colored member of the constitiutional convention, will do the race to which he belongs more good by withdrawing his provision concerning racial equality than by securing its adoption.

The race problem in Illinois is in its infancy. A long course of study and experimentation must take place before the races of different color settle down to a frictionless contact.

Our problem comes from the large migration of colored people from the southern states to the north, where they come into competition and contact with the resident white population. In the cities this contact is crowded and, in the present condition of home shortage, has proven exceedingly irritable, leading to numerous clashes and to terrible race riots. Lastly, by the mobilization of the newly arrived colored population into the ranks of one faction of the Republican party, this faction of the party became dominant, a dominance which was used by Senator Lewis as a campaign argument in the recent election, arousing a great deal of latent racial hositality.

The friction which has arisen since the migration of colored people from the south did not exist between the whites and the colored people who resided here formerly. We look hopefully toward the end of the present animosity, to the elimination of existing prejudices and social injustices. Such an end can only come with forbearance and conciliation. The demonstration of an aggressive spirit on the part of the new arrivals to force themselves upon the old population will arouse an active resentment, which will result most detrimentally to them."

We Commend.

When the Tribune urges "study and experimentation" as a means of keeping down friction we are in hearty accord. In the adjustment of migrants to conditions in this section we are candid enough to grant that here and there certain improprieties have cropped out both in personal attitude and in public conduct. We commend the Tribune for its willingness to "look hopefully forward to the end of present animosity, to the elimination of existing prejudices and social injustices." We are even willing to reach such an estate by "forbearance and conciliation," provided such "forbearance and conciliation" do not mean a surrender of constitutional rights and guarantees.

We Condemn

When the Tribune asks Ed Morris to "withdraw" the twenty words mentioned above we condemn such a suggestion with all the power that we can summon. It may not be clear in the mind of the Tribune just what is meant when we are in an "aggressive spirit"; if asking for, demanding and insisting upon the common conveniences of modern city life and the simple amenities that go with impersonal contact, is the "aggressive spirit" to which reference is made then indeed the Negroes of Chicago and Illinois are very much moved by such a spirit.

We condemn anything or any propaganda to the contrary.

Mr. Oscar Hewitt served up the choice viands of race hate in a recent Tribune article as follows, all of which, except the proposal of Ed Morris, we heartily condemn:

The new Illinois constitution—as now tentatively agreed upon—specifically guarantees the privilege of intermarriage of the blacks and whites. It proclaims as valid in this state the miscegnation of races.

Under this basic law, if adopted, a colored man and woman will be entitled to buy vacant seats of a grand opera box, otherwise occupied by whites. A Mongolian—if a citizen—and a mesochromic bride cannot be denied a vacant flat in the most "exclusive" apartment building.

A law prohibiting the Japanese, as in California, from owning land, will be illegal. Two colored people may take two of the four seats in the Blackstone restaurant beside the wives of two packers.

Proposals of Colored Lawyer.

In a word, the new constitution says that "no citizen shall be prohibited from doing anything that any other citizen may do" because of race or color. It was the proposal of the able colored lawyer, Edward Morris, who is a member of the constitutional convention.

It was agreed upon during the newsy days surrounding the national conventions and escaped the notice of the public generally. A member of the convention said that it is as broad and comprehensive as it can be made. He claimed that this sentence in the constitution will prevent the legislature from prohibiting in any way the colored citizen from getting all the rights and privileges accorded to other citizens. According to this constitutional delegate and lawyer the new constitution, as now worded, will prevent segregation of the Negroes, Jim-crow cars, or special schools for the colored.

The Negro in Chicago stands always against separate cars and schools. If we were good enough to bite the dust in France, we are good enough to live in Hyde Park and Kenwood, or to watch the antics of actors whose freckled hides we saved in the late war. No Negro yet has been accused of "jimmying" any packer's door to sit at meat with him, but on the other hand the wife of many a packer would be prouder to sit at meat with her husband with intelligent, self-respecting black men and women at the Blackstone than to have him on a wild rampage in Chicago cabarets with veiled women of whose race and lineage he knows little and for whose honor he cares less.

CHICAGO ILL NEWS
MARCH 17, 1920

TALK OVER RACE PROBLEMS

Promotion of Friendly Relations Urged by 65 Women's Clubs.

The promotion of friendly relations between the white and colored races was discussed at a meeting of the race relations committee representing sixty-five women's clubs, including the Federation of Colored Women's Clubs, which took place at the Soldiers' and Sailors' club this morning. As a result of the meeting a committee was formed to be known as the inter-racial co-operative committee.

Resolutions giving power to the committee to ask for adequate police protection at bathing beaches and resolutions relating to child welfare and public school education on the subject of inter-racial friendliness were adopted.

Miss Mary McDowell of the University of Chicago Settlement was named chairman of the permanent committee. Miss Irene Goins of the Federation of Colored Women's Clubs was voted vice-chairman. Miss Ella M. Boynton of the Chicago Woman's club was named corresponding secretary. Miss Harriet Vittum and Miss Amelia Sears were also present.

The delegations from the sixty-five clubs represented a membership of 19,240 women.

COLORED PEOPLE CONVENE TODAY

The Constitution
5/30/20

Leading Educators of Both Races Will Discuss Problems of Importance to United States.

Governor Favors Education.

Governor Hugh M. Dorsey has expressed, in an interview, the hope that a great deal of good might be derived from an intelligent discussion of the negro's problem at the meeting here. "It is important that we should understand the negro's viewpoint," he said. "Georgia has stood for a square deal. And I am always willing to listen to helpful suggestions. I am a staunch advocate of education for the negro. I believe that something more should be done for his education than has heretofore been done."

When questioned as to the matter of mob violence and lynchings, Governor Dorsey said: "Mob violence should be suppressed, and by state authorities. If states are lax, federal action will be taken." Concerning alleged migration of negroes since the beginning of the war, the governor said: "The economic value of the negro has not been fully appreciated. It will be better understood when plows are idle, and farms run to wood."

WHITE WOMEN OF SOUTH ORGANIZE AN INTER-RACIAL COMMITTEE TO HELP AMELIORATE CONDITION OF NEGRO HERE; LADIES GATHER TO PERFECT LAW-ORDER PLANS

Memphis, Tenn.—About one hundred Southern white women met recently in Memphis to consider ways in which, as Christian women, they might better Negro life in the South. Representative women of the Presbyterian, Episcopal, Baptist, Christian and Methodist churches were present and representatives of the Y. W. C. A. and other Christian organizations.

The report of the Findings Committee, unanimously adopted, has just been made public. It covers such phases of Negro life as especially appeal to women. It advises the formation of local inter-racial committees similar to those now so common among men. It acknoweldges the responsibility of white employers for a better protection of colored domestics, in the homes and on the streets. It favors dignfying household service as an occupation and raising it in public respect.

Day nurseries and kindergartens are recommanded in every community where Negro mothers work. Free baby clinics are urged, and a survey of housing and sanitation, to be followed by needed reforms. Educational surveys are also called for, better school buildings, a fairer division of school funds, longer terms, and better salaries for teachers.

Women are urged to outspoken support of law and order, and of all officials who stand for the same. Adequate legal assistance should be provided locally for Negroes in need of it. Adequate accommodations on railroads are called for, and courteous treatment of Negroes by street-car and railway officials.

Effort should be made by every agency touching child life to instill mutual respect into the hearts of children of all races. The report calls also for a single standard of morals for men and women, white and black; and the women pledge themselves to stand for the protection of womanhood, regardless of race or color.

The press of the South is urged to refuse to exploit criminality from a racial standpoint; and to give all possible publicity to worthy efforts of Negroe citizens, and to the constructive aspects of racial relations.

A Constitution Committee, consisting of one woman for each organization represented, will devise ways and means for working out, by local units of the various bodies, the measures proposed. The report has already been presented to one denominational state gathering, where it was adopted, and plans made to carry it out locally.

The committee includes Mrs. Luke Johnson, of Georgia, chairman; Mrs T. W. Bickett, Raleigh, N. C.; Mrs Archibald Davis, Atlanta, Ga.; Mrs J. C. Jackson, Little Rock, Ark. Mrs. J. H. Cranford, Jasper, Ala. Mrs. W. D. Weatherford, Nashville Tenn.; and Mrs. Z. I. Fitzpatrick Madison, Ga.

LAUDS PROGRESS MADE BY NEGROES

WASHINGTON D C STAR
MAY 13 1920

Dr. Emmett Scott Addresses Sociologists on Race Attainments.

"The competition of the intellect knows no color line," declared Dr. Emmett J. Scott of Howard University, in an appeal for a larger opportunity for the colored race in arts, sciences and literature, at the twelfth session of the Southern Sociological Congress at the National Museum today.

Dr. Scott confined his remarks mainly to the remarkable progress the negro has made in the last fifty years in the fields of science, and gave a long list of those colored men who had won recognition from the scientific world.

He announced that Dr. E. E. Just of the department of zoology and physiology of Howard University had just received the first grant to be made by the National Research Council to a negro scientist. Dr. Just is a native of Charleston, S. C., and was graduated from Dartmouth College.

The session opened with prayer by Rev. Forest J. Prettyman, chaplain of the United States Senate, and after the singing of "America" by the audience. Bishop Theodore D. Brattan, president of the congress, introduced Prof. Monroe N. Work of Tuskegee Institute, who spoke on the progress of the American negro in property ownership and the significance of this for the future of the race.

Cites Economic Progress.

To indicate the economic progress of the negro, Prof. Work dwelt at length on the fact that since the emancipation of the negro in 1865, when the total amount of property owned by the race in the United States amounted to approximately $20,000,000, held chiefly by the free negroes: today there are 21,000,000 acres, or 32,000 square miles of land, valued at $1,100,000,000, owned outright by the colored people of the United States.

"No other race or people in the history of the world has made better progress in such a short time," he said. "Starting fifty years ago with practically nothing, today the negroes of the United States have accumulated over 700,000 established homes. One out of every four owns his home, which makes for a high degree of citizenship and is a showing that has great significance for the future of the race."

In his address on "The Progress of the American Negro in Education," Prof. John M. Gandy, president of the Virginia State Normal School, gave a detailed account of the work accomplished by the negro along educational lines, and brought out the fact that at present there are 42,000 negro teachers in the United States.

"By patience, wisdom, sacrifice and zeal the colored race has accomplished this remarkable record in the past fifty years," he said.

The speakers this afternoon are Dr. George E. Haynes of this city, "The Progress of the American Negro in Industry"; Bishop G. W. Clinton, Charlotte, N. C., "The Progress of the American Negro in Church Work"; Dr. William E. Boggs, Jacksonville, Fla., "The Golden Rule Applied to Race Relations"; Dr. W. D. Weatherford, Nashville, Tenn., "The Negro and the New Democracy."

Papers will be read on "The Negro's Relation to the World War," by Prof. Robert T. Kerlin, Lexington, Va.; "What the Negro Farmer Wants," by W. S. Moore, Carrollton, Miss.; "The Supreme Need of the Negro Farmer," by John L. Webb, Little Rock, Ark.; "The Cost of Ill Health of Negroes," by Dr. Willis E. Sterrs, Decatur, Ala.; "What Most Disheartens the Negro Today," by Prof. Z. T. Hubert, Jackson, Miss.; "Is There a Criminal Class?" by Judge Gilbert T. Stephenson, Winston-Salem, N. C.; "How to Get Rid of the Vicious Criminal," by President James E. Dudley, Greensboro, N. C.; "Newspapers and Law Enforcement," by Mrs. L. H. Hammond, Islip, N. Y.; "The Negro Press As an Agency for Purchasing Good Will," by Oscar W. Adams, editor Birmingham Reporter; "How the White and Colored People of the South Co-operate," by Dr. F. G. DuBose, Selma, Ala.; "The Work of the Negro Normal Schools of the South," by President Walter S. Buchanan, Normal, Ala., and "The Growth of Chivalry Among Negroes," by Miss Caroline Berry Phelps, Palmyra, N. C.

Senator Spencer Speaks.

At last night's session Senator Selden P. Spencer of Missouri said that the United States coveted nothing from any nation on earth, and at present was the stabilizing factor of the world.

"America must keep from blindly entangling itself with obligations for the future, or from mingling nationally in the labyrinth of European matters," he declared.

A national religious revival to respiritualize the nation was strongly advocated by Dr. Worth M. Tippy of the Federal Council of Churches.

Speaks on Americanization.

Thomas F. Baker of the Carnegie Institute of Technology spoke on the Kenyon bill now before Congress, saying:

"The Kenyon Americanization bill does not offer anything like a complete solution of one of the most serious problems of American life, but it is an honest effort to create at least the framework for erecting a larger and better structure for taking care of illiterate Americans and foreigners who can not speak English."

"The South's Part in Americanization" was discussed by Rabbi Stephen Wise of New York.

The convention will adjourn tonight after a session devoted entirely to the negro question, when Dr. R. R. Moton, president of Tuskegee Institute, will speak on "The Negro in Community and National Service," and Gov. Thomas W. Bickett of North Carolina will discuss "The Obligations of the White Man to See That the Negro Gets a Square Deal."

Tonight's session will be held at the Mount Vernon Place Methodist Church.

RACE RELATIONSHIP BOARDS ARE URGED

Joel Spingarn Suggests That Governors Name Commissions Composed of Representative Citizens.

Atlanta Constitution

Addresses on lynching and segregation and the suggestions of state commissions on race relationship featured the meeting Tuesday evening of the National Association for the Advancement of Colored People at Big Bethel A. M. E. church, Major Joel E. Spingarn presiding.

In his opening address Mr. Spingarn proposed a new plan to bring about better race relations. He proposed the plan of forming permanent commissions in each of the southern states, to consist of five leaders of their respective races in each state, and to be chosen by the governors on the basis of leadership and not politics. Their duties would be to investigate causes of friction, to make recommendations for legislative and other means to promote race harrmony and to have all matters relating to race relationship submitted to such committees before the governor approved the measures.

Give Negro Representation.

Mr. Spingarn stated that such commissions would give the negro the representation he now lacked. He stated that there are two ways at present of dealing with the negro problem. One way is the method of individual leaders of both races meeting for betterment and harmany. This method, Mr. Spingarn stated, can come only if the white race acknowledge the equality of the negro race in discussion. The other means of solving the problem, he said, will be the economic method, brought when labor in the south becomes so scarce that its lack becomes a menace to industrial development.

Charles Edward Russell, author and publicist and member of the American commission to Russia in 1917, stated that the greatest source of national weakness in the United States at the present time is ignorance and illiteracy. He stated that illiteracy is not a sectional, but a national question, and urged the formation of a United States bureau of education, with a secretaryship in the cabinet.

Illiterary Figures.

Mr. Russell pointed to the presence of illiteracy in an alarming percentage in the northern states, as well as in the southern states. According to one authority, he said, Massachusetts, with its many colleges and universities, has 141,000 illiterates; Pennsylvania, 354,000; Maine, 24,000; New Jersey, 118,000; Rhode Island, 33,000.

Mr. Russell stated that 60 per cent of the people of the south raising cotton cannot read the bulletins of the department of agriculture on cotton.

In talking of negro statistics in regard to education in the thirteen southern states, Mr. Russell stated that eight to ten times more money is spent on the white child than on the negro child. In thirteen southern states the total cost of school buildings of whites amount to $218,000,000, colored $20,000,000, a ratio of 91.5 per cent white to 8.5 per cent colored, although the colored population make up 30 per cent of the population in these states.

The total expenditure for upkeep yearly was $42,000,000 for whites and $8,000,000 for colored.

Telegram from Elliott.

Charles W. Elliott, president emeritus of Harvard university, sent the following telegram to the meeting:

"Highest degree desirable that no distinction be made between application of public money to white schools and to negro schools throughout south. For interest of entire community that children of the two races should have the same opportunity. The progress of equalization should be begun in elementary schools and pressed with vigor."

William Pickens, associate field secretary for the association, a negro graduate of Yale university, made an address on lynching and segregation. "The test of a civilization is its relation to its weakest and not its relation to its strongest elements. If there be no justice in court for the criminal there is no justice in that count. If there be no freedom and democracy in any state for the negro, freedom and democracy are not in the state. The marginal man is the test. Insofar as the association has fought lynching and segregation of colored people, it has defended American civilization even more than it has defended the negro. Ultimately there cannot be one law for the white man and another law for the black man in this country."

Rev. P. J. Bryant, pastor of the Wheat Street Baptist church, Atlanta, made a speech on the subject of lynching and segregation.

Spingarn Medal Awarded.

In the afternoon, on the campus of Atlanta university, the largest negro university in the south, the Spingarn medal for the greatest achievement in the past year by a man of African descent was presented by Bishop John Hurst, of Baltimore, to Dr. W. E. D. DuBois. At this afternoon meeting Dr. W. M. Adams, acting president of Atlanta university; John Hope, the president of Morehouse college, and Mary White Ovington, chairman of the board of directors, addressed the audience.

Today's meetings will be the last of this year's conference. The evening mass meeting will be devoted to education and the ballot, Bishop J. S. Flipper, of Atlanta, presiding.

John E. Milholland, of New York, and Mrs. W. Spencer Murray, member of the advisory council of the national women's party, will talk. So will Rev. C. B. Wilmer, of Atlanta, president of the Protestant Episcopal churches, and Dr. W. E. B. DuBois.

At this time, too, resolutions to the president and both houses of congress will be adopted and read.

Co-operative Discussions

White Women Talk Color Problem

Take Sympathetic View Of Black Man's Burden

Urge Better Racial Feeling

NEGRO QUESTION DISCUSSED AT WOMAN'S CLUB MEET

(From Louisville Herald, Dec. 9.)

That the friction engendered by lack of understanding between certain elements of the white and Colored races can best be lessened by a more positive spirit of co-operation and sympathy on the part of both was the point made by Mrs. A. T. Robertson in her discussion of the Interracial Conference of Memphis at the Woman's Club yesterday afternoon. Mrs. Robertson spoke under the auspices of the Committee on Current Events, of which Mrs. Howard Lee is Chairman. Miss Marie Maloney gave an address on "The Consumer-Co-operative Movement."

The Interracial Conference of Memphis was held a short time ago under the direction of the War Work Council of the Young Men's Christian Association. Mrs. Robertson was one of six women delegates from Kentucky who attended the conference.

"It is not generally understood," said Mrs. Robertson, "that among the intelligent Negroes educational and social movements of great significance are being carried on. The trouble with us, I am afraid, is that while we all have 'feelings' about the Negroe we have very little real information about him. The conference was of the utmost value to us, because it showed us, not only what the Negro is doing for himself, but what he is thinking of our way of dealing with him."

Seven Unfair Topics.

Mrs. Robertson pointed out that there are seven questions on which the Colored women feel that they are being unfairly treated. These are: Domestic service, child welfare, travel, education, lynching, the public press and the ballot. The Negro men in their statement substituted courts of justice for child welfare and labor for the public press.

"It is too bad that so many people judge the Negro by the worst element," said Mrs. Robertson. "The Negro feels this very keenly. Dr. C. C. Alexander, one of the Y. M. C. A. workers who spoke at the conference, emphasized the fact that Colored people do care intensely about their home conditions, about their children, about the young girls who go out into domestic service. Of these things the general public does not know. They only know what gets into the paper about the Negro, and these reports are usually concerned with his misdemeanors."

Mrs. Robertson added that the Negro has had the greatest difficulty in finding proper home surroundings.

"Here in Louisville," she said, "the housing problem is very serious. Only the poorest houses are to be had, and for these the Negro is forced to pay exorbitant rent. He is not to blame, if he can not make such surroundings wholesome and attractive."

The ill-mannered young of the white race, who heap abuse upon Negroes were discussed at the Memphis conference. Mrs. Robertson quoted an aged Negro woman who said:

Try To Forget Abuse.

"We do not tell our young about the abuses of slavery. We do not want our children to know these things which poison their minds and hearts. Can' not you keep back from your young the tales of the reconstruction?"

In justices to Negroes in the matter of education were emphasized by Mrs. Robertson. She stated that in certain Southern sections where the State appropriates a given sum for education, the great part of this is spent on schools for the whites, "although there may be ten times as many Negroes." In this way Mrs. Robertson pointed out, there is a high rate of illiteracy among the Colored people, who by the fact of this illiteracy are kept from using the ballot. Mrs. Robertson quoted a judge who spoke at the conference and said that the Negro is given scant justice in the courts. "He is held guilty until he is proven innocent," she continued, "which is against all of our laws."

The organization of Ku-Klux-Klans in certain Southern States was characterized as disgraceful by Mrs. Robertson.

"It is a fact that these klans are being revived, not, of course, in their original form, but 'nevertheless revived. In certain places men of intelligence are joining, apparently to see that the organization is kept under control, but this is in every way regrettable. No prestige should be lent such organizations. They should be suppressed, as they have been suppressed by the Governor of South Carolina. The claim that the Negroes are organizing can offer no excuse for the formation of these disgraceful societies."

In conclusion Mrs. Robertson pointed out that the Negro is very generally excluded from all schemes of community betterment. "He lives in our cities, but is hardly ever mentioned in the plans that are put forward for improving cities. We do nothing to give him proper and suitable recreation, leaving him to find his pleasure as he may. We are and responsibility. We have got a indeed faced with a grave problem great deal to do, and we had best begin, I think, by cultivating sympathy and good manners in ourselves and our young."

Urges Members To Attend.

Mrs. Charles Semple described the interracial conference held in Louisville last year and urged members of the Woman's Club to attend the conference, which will be held this spring at the Court House.

"It is not fair that we should not meet this problem," said Mrs. Semple. "In so many instances we wait until some horrible thing has happened before we begin to think, whereas if we only took the trouble to understand the grievances of people, very often the trouble could be avoided."

Mrs. George Madden Martin pointed out that between older white and Colored women there existed an understanding based on long association. Between the younger generations she said the chasm is widening, and this is a sign of danger.

isters and educators and public service workers throughout the South, I have set apart Sunday, November 21, as Inter-Racial Sunday for the State of Kentucky, in order that through the pulpits of this State the religious, moral, physical and educational needs of the Kentucky negro may be discussed, and that this great problem shall receive thoughtful and Christian consideration. The full purposes, objects and aims of this movement are set out in pamphlets and literature, which has by this time been furnished you. Dr. Henry H. Sweets, secretary of the Committee on Christian Education and Ministerial Relief, Southern Presbyterian Church, Louisville, Ky., will be glad to give you any information desired.

"I earnestly ask of every minister in Kentucky, co-operation in this movement."

An Inter-Racial Committee Handles Atlanta Affairs

By Associated Negro Press.

LOUISVILLE, Ky., Feb. 18—The Atlanta plan of inter-racial procedure was outlined by the Rev. James Bond, colored work secretary for the State Y. M. C. A., at a meeting of the Leaders' welfare Conference at the Colored State University. Fifty Negroes from different parts of Kentucky attended.

Relations of confidence between the white and Negro races have been strengthened in Atlanta, he said, by appointment of a committee consisting of twenty five leaders of each race which meets periodically to discuss every phase of inter-racial relationship.

LOUISVILLE, KY. COURIER JOURNAL
NOVEMBER 14, 1920

SUNDAY NAMED FOR WELFARE OF NEGRO

Morrow Set Date for Inter-Racial Work Discussion.

Special to The Courier-Journal.

Frankfort, Ky., Nov. 13.—Religious, moral, physical and educational needs of negro people are to be considered by the churches Sunday, November 21, designated as Inter-Racial Sunday in a communication being addressed by Gov. Edwin P. Morrow to the ministers of Kentucky in conformity with the action of Governors throughou the South.

His communication follows:

"Conforming to the action of Governors throughout many of the Southern States, and as a part of a plan indorsed and approved by great min-

DIVISION OF BEHAVIORAL SCIENCE RESEARCH REEL 12

Race Relations—1920

Maryland & Oklahoma.

Co-operative Movements.

WILL STUDY RACE PROBLEM

[illegible] Conference This Week

The first meeting of the Interracial Conference of Baltimore will be held Thursday and Friday at Friends Meeting House, Eutaw street near Monument, with three sessions each day. The Rev. Dr. Peter Ainslie is chairman of the committee.

Baltimore Morning Sun 1920

The policy of the conference is one of friendly approach to interracial problems in an effort to find permanent solution. Its purpose is to study all the problems which enter into interracial conditions and to find and develop a new appreciation of each race by the other. Its scope includes all subjects connected with such problems as related primarily to Baltimore. Permanent commissions will continue the study through the year and report at the conference in 1921.

Among the speakers will be the Rev H. P. McCormick, the Rev. C. H. Stepteau, the Rev. J. T. Colbert, the Rev Dr. R. W. Hogue, the Rev. J. M. Naylor, the Rev. J. J. Coale, Prof. Harry T Pratt. C. C. Fitzgerald, Miss Elizabeth Gilman, Miss Edith Cooper, the Rev Dr. Don S. Colt, Dr. David N. E. Campbell, the Rev. Dr. J. H. Strong, Dr Henry Barton Jacobs, Dr. T. S. Hawkins, the Rev. E. S. Williams, the Rev D. G. Mack, John R. Cary, the Rev Dr. Arthur B. Kinsolving, Prof. E. B Reuter, Prof. William Pickens, Prof Ernest P. Queen, Dr. J. C. Spencer, the Rev. Ernest Lyon, the Rev. S. A. Vigil and the Rev. H. C. Armstrong.

[illegible] AND NEGROES TO CONFER IN OKLAHOMA CITY

Oklahoma City, Ok., Oct. [illegible].—A conference at which problems affecting interests of white and colored race will be held in Oklahoma City Nov. 18. Leading members of both races at a meeting here approved the position assumed by Governor Robertson in the recent lynchings.

The November conference will be a delegate meeting, the purpose being to have about ten delegates from each county, half of whom shall be white and the others colored.

Problems affecting the white and colored people will be discussed at the meeting in the hope of relieving some of the dissatisfaction that has existed at times. Informal conferences have been held with Governor Robertson from time to time.

Race Relations – 1920.
Side Light

GREAT PROGRESS MADE BY NEGROES

The Constitution
Oct 3 1920

Statistics Given at First Meeting of National Association for Advancement of Colored People.

The eleventh annual national conference of the National Association for the advancement of colored people began its sessions at the Bethel A. M. E. church yesterday in the presence of leading members of both races. The first of the four days' con erence meetings sounded the keynote and purpose of the conference—free and frank discussion for race betterment by leaders of both races.

With the church crowded to its capacity with 3,000 present, of whom 500 were delegates from forty-three states, the meeting was opened with an invocation by the Rev. L. H. King, pastor of the Central M. E. church. Rev. R. H. Singleton, president of the Atlanta branch of the association, then introduced the presiding officer, Arthur B. Spingarn, late captain A. E. F., a prominent New York lawyer and vice president of the national asosciation.

Mayor Key welcomed the convention to Atlanta.

Moorfield Storey's Address.

Moorfield Storey, ex-president of the American Bar association, in a speech prepared by Mr. Storey, but read by Mr. Spingarn because of Mr. Storey's illness, took as his keynote the statements of such well known men as Henry W. Grady and other Atlantans, including the Rev. M. Ashby Jones.

Quoting Mr. Grady:

"The problem of the south is to carry on within her body politic two separate races, equal in civil and political rights and nearly equal in numbers. She must carry those races in peace, for discord means ruin. She must carry them separately, for assimilation means debasement. She must carry them in equal justice, for to this she is pledged in honor and in gratitude. She must carry them even unto the end, for in human probability she will never be quit of either."

"When this doctrine is recognized and applied throughout this country," Mr. Storey stated, "the work of this association will have been done. We ask for what Grady asked, no more or no less."

Dwelling on these individual points at length, Mr. Storey stated "that religion, law, self interest and chivalry forbids the excuse of strength to keep weaker and poorer neighbors down anywhere, and I plead to expel the prejudice from which the white and black races are suffering."

Mr. Storey stated in part: "England and France feel themselves deserted by us, since we repudiate the treaties on which they relied. Germany holds us responsible for her overthrow. We certainly cannot rely on Russia and can we afford to cultivate just discontent in our midst. These twelve million men must seek friends elsewhere, if the government under which they live and the men among whom they dwell deny them justice and safety."

Advancement of Negro.

Quoting figures Mr. Storey stated:

"Of all statistics about the advance of any class or race, those of the negro race, comparing 1866 and 1919 are most amazing.

"Homes have increased from 12,000 to 600,000; farms operated from 20,000 to 1,000,000; businesses conducted from 2,100 to 50,000; wealth accumulated from $20,000,000 to $1,100,000,000; literacy from 10 per cent to 90 per cent; colleges and normal schools from 15 to 500; students in public schools from 100,000 to 1,800,000; teachers from 600 to 38,000; property for higher education from $60,000 to $22,000,000; annual expenditure for education from $700,000 to $15,000,000; churches from 700 to 43,000; communicants from 600,00 to 4,800,000; Sunday schools from 1,000 to 46,000; Sunday school pupils from 50,000 to 2,250,000; church property from $1,500,000 to $85,900,000.

"In 1910 of negroes ten years of age and over 87.4 per cent of males and 54.7 per cent of females were gainfully employed as compared with 80.6 per cent and 19.4 per cent of whites. More than one-half of these were farm laborers alone. In a single decade negro farm owners increased 17 per cent and their land in 1910 was valued at $346,881,270. There has been a gradual transfer from the less skilled to skilled occupations. In the decade ending 1910 there was an increase of 103 per cent in factory workmen, the increase in textile factories being 283 per cent. They operate insurance companies with assets amounting to $3,500,000, with $60,000,000 insurance in force. There are 72 negro banks, capitalized at $12,500,000, doing an annual business of $35,000,000.

"Negroes invested in Liberty bonds $1 of every $5 they possessed. There were 340,000 in the army, and only one case of conviction for avoiding the draft."

The program concluded with an address by James Weldon Johnson, field secretary, who said in part:

"Figures gathered by Tuskegee, a leading Chicago newspaper and the association show that assault is not the cause of lynching of negroes, the commonly accepted version. Of 1,985 negroes lynched in the southern states, the period of 1883 to 1903, this cause was assigned in 675 cases. In 1,310 cases other causes were assigned. Murder alone, for which there can be conceivably no justification for not letting the ordinary procedure of law take its course, was assigned for 753 cases. Minor offenses, such as slander and giving information, were given in 206 cases.

"From 1889 to 1918, thirty years, the lynched number was 2,472, of which 523 were for alleged assault. In past thirty years, fifty negro women were lynched.

Dr. Jones' Plea.

An eloquent plea for co-operation between the negro and the white man in a problem he declared was not a sectional one, but an American problem, was made by Rev. M. Ashby Jones, pastor of the Ponce de Leon Baptist church.

Rev. Jones paid a great tribute to Africa, describing it as a land of mystery and occultism, and predicted its possibilities in poetry and literature as unlimited. He appealed to the negro to improve his status and to work out the solution of the negro question in conjunction with his white neighbors.

The speaker made a final plea to the south for the passage of the Dyar anti-lynching bill now before congress.

Sunday morning sermons on the conference and by its members were held at eleven colored churches.

Events scheduled for Monday are the business session of the conference at 11 in the morning, a round table conference at 2 in the afternoon and an evening meeting devoted to labor and migration, at which Harry E. Davis, of Cleveland, will preside. Florence Kelley, secretary of the National Consumers' league; Eugene R. Black, president of the Atlanta Chamber of Commerce, and Dr. Plato Durham will speak.

Erect Memorial To "Stonewall" Jackson

The Atlanta Journal
6-11-1920

Virginia Preacher Creates Sensation By Dedicating Window To Dead Rebel

Roanoke, Va., June 10.—Rev. L. L. Downing, pastor of Fifth Ave., Presbyterian Church for the past twenty-five years, has created a mild sensation in the city by erecting a large memorial window, dedicated to the memory of the rebel general, "Stonewall" Jackson.

The picture is based on Jackson's last words, "Let us cross over the river and rest in the shade of the trees." The scene is one of the most beautiful in the Shenadoah Valley in Virginia. Soldiers and tents are shown in the background. In the foreground is a log cabin, before which guns are stacked. Soldiers on the inside are seen praying, all of them weeping. Two other large windows flank the Jackson memorial.

Rev. Downing has long been an admirer of "Stonewall" Jackson. His slave parents had been pupils in the Sunday School at Lexington for colored people, which Jackson taught in the Lexington Presbyterian Church during the years he served as professor at the Virginia Military Institute. While in the campaigns of rebellion, it is said Jackson never failed to send contributions for the support of the colored Sunday School.

THE WINDY CITY AS I SAW IT

The Atlanta Constitution
6-19-1920

By Ormond C. Fore.

On the shores of Lake Michigan stands the second city of the United States of America—a city of nearly three million souls. Chicago—familiarly known as "The Windy City," is a veritable melting pot in which are dumped the precious metals and the dross. It is a city of opposites. Here one finds the spirit of progress side by side with decadent stagnation; temples of art and beauty, and the base and sordid cabaret houses with their loud and garish decorations; boulevards in all the glory of the landscape artist's handiwork, and the squalor of Chinatown; the fresh and invigorating air from the lake as felt and the peculiar aroma of the famous stockyards. This is Chicago, the metropolis of the West. But, pre-eminently, Chicago is the city of "the glad hand," where the magnificent homes of the Race—either in the aristocratic Grand Boulevard, South Park Avenue, Michigan Boulevard, or on the streets of lesser glory—are always open to the sojourner. And let me say, in passing, there are "some homes."

Whatever may have been the cause of the recent riot, it seems certain that there will not be a repetition, for everywhere one sees the active spirit of friendly co-operation evident. In the mammoth plants of Swift & Co., Armour, Morris, and Wilson, and the famous Sears-Roebuck Co., Colored and white employes are found working side by side, and the mingling and co-mingling of the races in the haunts of State Street is a surprise and a revelation to the uninitiated in the ways of Chicago.

Negro enterprise and initiative is everywhere. It is an inspiration to walk down State Street, even in the heat of a summer's day, and note the various business enterprises which are on every side. And even in places where the white man has cast his net, Colored employes predominate. At State Street and 35th, one half of the world veritably meets the other half, and there it is comparatively easy to find "missing friends" of bygone days. "The Yellow Cab Co." is an institution common to both groups in the efficiency and cheapness of its service, and it is a safe bet that black and white alike could hardly get along without the ubiquitous "Yellow Taxi."

But the writer admits that of all the agreeable surprises which it was his good fortune to behold, the most complete one was evident during a visit to the Church of Christ, Scientist, at 44th and Michigan Avenue. It is hard to tell in which category this church should be placed—white or Colored. The congregation is so definitely mixed, and seems so "decidedly at home" in the mixture, that it is hard to imagine that it obtains in a city in America. There seems no camouflage about it. I shall relate an incident which struck me forcibly, and persauded me to believe that in this church the spirit of Christianity has found a home. A Colored man entered and endeavored to find a seat. One could see that he suffered from some disease which made it almost impossible for him to navigate his way through the tortuous aisle. Immediately a white usher spied the would-be worshipper, and realizing the poor man's plight, took him by the arm, and with painstaking and sympathetic care escorted him to a seat almost filled with white members. As the old man sat down with seeming exertion, he raised his eyes in respectful gratitude to the usher who had been so mindful, and simultaneously the voice of the reader was heard saying, "I will lift up mine eyes unto the hills from whence cometh my strength."

I was deeply moved, and murmured under my breath, "Righteousness hath built herself a home, where snobbishness and prejudice cometh not; where the love of the lowly Nazarene pervades all, and the peace that passeth all understanding doth reign. True, I have been to churches where a seeming welcome was extended to the Negro, but never have I seen in these United States a place where no "undertones" diminished the ardor of welcome. I was glad to be there.

I shall not write of the sordid things I saw in Chicago—things which are common to Chicago alone, let it suffice for me to say that the city can stand "some cleaning up" in quarters which the police know all about.

All in all, my visit to Chicago was worthwhile, from the viewpoint of inspiration, from the knowledge gained of how the better element of our group lives, and withal for its contribution to the experience which one needs so much—the experience which always comes when we see aright in a place of strange and uncommon sights.

END OF RACE CLASHES SEEN BY NEGRO JUDGE

CHICAGO ILL NEWS
NOVEMBER 10, 1920

Colored Man, Visiting Chiefs of His People's Great Progress.

Race difficulties between whites and negroes are soon to become a matter of history rather than of fact, according to Robert H. Terrell, colored judge of the Municipal court in Washington, D. C. Judge Terrill visited Chief Justice Olson's court and the Court of Domestic Relations to-day and will address the annual meeting of the Chicago Urban league tonight at the South Park Methodist Episcopal church, South Park avenue and East 33d street, on the subject, "The Negro To-Day." He is a graduate of Harvard law school and was first appointed to the municipal bench in Washington by President Roosevelt in 1902. He has held his seat there ever since despite the shifts in national administration, being re-appointed at the expiration of each four year term by Roosevelt, then Taft, then Wilson.

Takes Hopeful View.

"I take a hopeful view of the whole negro situation," he said to-day. "A tremendous ferment is going on among colored people in a business way. They are establishing businesses all over the country. I have just come from the Virginia district, which includes Norfolk, Portsmouth and Newport News. There business enterprises capitalized at $20,000,000 have been set up by members of our race in the last year. The negro is beginning to realize that the way for him to achieve success is through business. He is beginning to see that the doctrines preached by Booker T. Washington are right.

Says Education Is Growing.

"Education is constantly growing among the colored people. They are crowding the schools of the south. More and more of them are to be found in the universities and colleges. Their living conditions, always a source of trouble, are being improved. In no city I have visited do they live in better houses than in Chicago. And Chicago is also to be congratulated upon being freest from race prejudice of all the cities of the United States. Race prejudice everywhere is bound to decrease with the increase of education."

MANY CORRESPONDENCE COURSES FOR NEGROES

TAMPA FLA TRIBUNE
DECEMBER 7, 1920

STATE WILL AID ITS COLORED CITIZENS

No High Brow Stuff Offered, But Means for Aiding Them In Many Ways

GAINESVILLE, Dec. 6.—(Special.)—Flo
fers all colored people practical corresponden
courses in order that they may become more
and consequently better citizens through the
extension division at the University of Fl
Gainesville, as provided by the last legislature.

Courses will be offered, not only to teachers, but
practical work will be given mechanics and work-
men which should be of great assitance, acc
to B. C. Riley, director, who says:

"Through the general extension divisi
trying to give everyone a chance to
service to themselves and to the
brow courses will be given. C
enroll for any of the common s
follow:

"Spelling, arithmetic, penm
reading, English grammar,
thy of the United States, U.
ernment.

"Teachers' review courses als
pupils must be prepared to tak
for and if it is found that a pros
penmanship, spelling or arithmeti
mentary subjects, he will be expec
necessary elementary work lading up
courses. These courses are the same a
for all desiring to take teachers' examina

Special courses that will help make mec
efficient workmen are offered. These in
only the common school branches but manu
ing, shop arithmetic and others.

The following agricultural reading courses
interesting and valuable and are designed to h
the how and why of the best methods in agriculture:

Elementary agriculture, soils, tillage, drainage and
irrigation, manures and fertilizers, fertilizers and
crops—field crops, types and breeds of livestock,
dairy production, pork production, poultry production,
citrus fruits and citrus culture, co-operation in ag-
riculture, trucking, bee production

Race Relations—1920

Side Lights

The Greater the Negro's Wants, The Greater the South's Prosperity

MONROE LA STAR
APRIL 9, 1920

There has been, and there is, some race trouble in the South. It is true also, that some politicians, devoid of the brain power requisite to the formulation of constructive programs, have prostituted such abilities as they had to capitalization of race prejudice. The stench of the carpet-bagger did not become sweet perfume when his policy of pillage was transferred to the shoulders of men who, reversing the process, rode into power by assailing the negro instead of flattering and ruining him.

There is not, and there can never be, equally in a social sense between the races. The human hybrid is usually a mongrel, inheriting the worst features of each race and perpetuating the best features of neither. A lower race is not lifted up by having its blood intermingled with that of a higher race. The effect is simply contamination of both. It is education and self-respect that elevate a race, not physical experiments, and purity of blood is as essential to the black race as it is to the white.

It was a grievious error to endow the black with the ballot. There is something the Anglo-Saxon fought for through the centuries, and in the winning of it he learned its use. It should have been held out as a prize to goad the negro to endeavor. Instead, it was forced on him, and it reacted as weal does on the noveau riches, softening the moral tissue and weakening the mental muscles. It was stern necessity which forced the South to put intelligence back in the governmental saddle, and this is true, however much sentimentalists may rave and tear their hair.

But is the negro a liability? Or if he is a liability, is it commen sense to let him remain so? "We will change our liabilities into assets," said a great business leader when ruin threatened, and he did it.

We are tremendously impressed by a full-page advertisement which recently appeared in the Pine Bluff (Ark.) Commercial, paid for by the Chamber of Commerce of that thriving town. Its opening sentences are worth repeating:

"We hold it to be self-evident that the rational contentment, prosperity and progress of the negroes of our county are essential factors in the permanent prosperity and progress of our community and county as a whole. We deem it essential that good relations exist between the two races, and we, the Chamber of Commerce, are in favor of a policy on the part of the white man which will inspire in the negro not only respect, but confidence, loyalty and esteem as well. We declare it to be the purpose of this committee to co-operate with our negroes in the promotion of their efforts toward the betterment and the moral and material progress of their people. The committee as a whole, or any individual member of it, will give a patient and considerate hearing to any suggestion, proposition of complaint from any respectable negro of this county."

It has long been a conviction in some localities that the way to get the most out of the negro is to keep him down. The low price of cotton did that, and it is not stretching the truth to say that poverty prices for cotton were acquiesced in for years largely because they did keep the negro poor. We have heard men lament the prosperity of the negro in recent years on the ground that it made him worthless.

Not long ago, in one part of the Black Belt, a sewing-machine agent conceived the idea of selling to plantation hands. He reaped a harvest. A phonograph man followed him, with some success. These salesmen ought to have monuments erected to their memory. When a negro had an instalment to meet on a sewing machine, he worked and got the money. What was there to force him to work, when life meant simply a hut and hominy grits! Where wants are few, labor is paralyzed. Civilization is the history of increasing desires. When you have given the naked savage a desire for clothes, you have made a workman of him. When you put before the negro the hope of acquiring the conveniences of modern life, you touch his nerve of industry and put a power behind his hoe that never was there before.

The prosperity of the South is wrapped up in the prosperity of the negro. Not by millions, but by billions, will the wealth of the South be increased when the negro demands, not a hut, but a house; not a cot, but a bed; not rags, but store clothes; not an ox, but a horse; for when you increase the demands of some millions of citizens, there is but one way in which they can satisfy those demands, and that is by work. To maintain that scale of living which the negro ought to desire means a situation where not double the present production from his labor, but five times that production, will be essential to his upkeep, and what he must have he will have.

Why should there be objection to the negro owning land? There is nothing so likely to make him a good citizen, nothing more certain to make him a public asset. After the Civil War, the Government seized a certain plantation, turned it over to negroes and named it Freedman's Village. Loud were the protests, but not one of the families thus catapulted into ownership has ever left the land, and the white farmers in the vicinity have an unending supply of labor. Plantations not ten miles away that depended on tenats have been deserted because there is no labor to plant them, but lands owned by whites which can draw on the surplus labor of Freedman's Village have mounted and mounted in value.

The wise man gives even his horse a square deal. Where whites do not give fair treatment to negroes they do the negroes harm, but they do far more to themselves. The negro is naturally an agriculturist. He does not thrive in cities. He loves the free air. There is somethnig in him of the poet. Then let him own land; let him get his share of profit by producing what the world needs; for never did it need agricultural products more than it does now.

There is an avidity also of the negro for education which would put many white families to shame. You cannot keep negro children away from the schools. They will walk miles for instruction and there has been built up in the race a conviction that education must be got although everything else is sacrificed. Thirty years ago few plantation negroes could read or write; few of the new generation cannot if any public schools are near. And yet, in some Southern States it has been found necessary to enact compulsory education laws to get white children into the schoolhouses.

The negro is acquiring automobiles, he has organized his churches, he has begun to have his magazines—some damnably radical, albeit—and he has begun to think. That a little learning in some cases makes the individual an irritation to all who come in contact with him is true, but patience is a virtue that works many miracles.

What the people out in Pine Bluff are trying to do is to get rid of race trouble by the common-sense method of giving the negro a square deal, by arousing in him the passion of acquisition, by giving him something to work for, by showing him that there are real rewards awaiting his labor, by convincing him that the whites are not jealous of his prosperity but welcome it, that they are his friends and will help him.

That is not only practical religion, of which this world stands in great need, but it is practical economics. It is good business, and good business is always moral.

The shiftlessness of the negro has cost the South hundreds of millions of dollars. "Hello, George, want to make a half a dollar?" "Not me, sah. I'se already got a ha'f dollah." It is an old story. But the man whose heart is aching to get something that money will buy is never shiftless. The measure of his wants is the measure of his laziness. Ten thousand a year may represent the needs of a city dweller and fifty a year the requirements of a negro. The latter will do fifty dollars' worth of work and that is all. But make his requiremnts two hundred dollars, and he will do two hundred dollars' worth of work. Like all great laws, it is a simple one.

We believe that a new era of understanding is opening in the South. Not that the negro has ever been mal treated. On the contrary, he has too often been enveloped in a poisoning miasma of sentimentalism. But recognition of the wisdom of increasing his necessities is a new thought, foreign to former concepts. Indeed, the old task system of slavery days under which a laborer was required to do only a set piece of work—he often does five times the old "task" now in a day—set up a standard of shiftlessness which was itself an outgrowth of sentimentalism. But today a new standard of efficiency is gradually coming into being as the negro learns of the many things he formerly did without that it is now possible for him in increasing his wants. That is a good thing for both races. It breeds independence and it creates wealth, as well as contentment.

The various chambers of commerce in the South can do no better or more enduring work than to follow the example set by the chamber in Pine Bluff for in co-operation will be found a solution of all the race troubles that exist. There is no solution at all in legislative formulas.—Manufacturers Record.

Racial Co-operation – 1920.
Indication of

WHITES AND COLORED AT DE QUINCY, LA. LIVE IN HARMONY; NO FRICTION

The Times Dealer 7-14-1920

Town One of Many Where Both Races Are Co-operating to Help Each Other, All Grievances Settled Fairly.

DeQuincy, La., July 6, 1920.
The Times Plain Dealer,
310 North 18th St.,
Birmingham, Ala.

With a feeling of deep regret and anxiety we read in your paper of the attempted race riot in your city on 19th of June, 1920. When we learn of such happenings we can only shudder and condemn such actions by some of the white people of the cities where such things take place, and feel deeply grateful that such things are not prevalent in our small town of 3500 inhabitants, of which one half are colored people. The white people of DeQuincy are to be praised and commended for their determined fight against racial prejudices. We all know that any attempt of lawlessness by members of either race is quickly frustrated and ways and means are devised by which the guilty parties can be brought to justice. The bad and lawless characters of neither race are not invited to DeQuincy, La., and when they are found in our midst requested to leave or become good, law-abiding citizens. The only attempt of lynching at DeQuincy, La., during the past fifteen years happened here about five years ago when a black man, traveling through the country in search of employment, approached the back door of a white residence and asked for food to eat. The white lady on answering his call became frightened and screamed, thereby attracting the attention of several white men a short distance away. When thye saw the black man speeding away from the house they at once gave chase and caught him. But by the quick action of some of the best white citizens of this town, white women and men, an investigation was made, and on questioning the white woman, it was found that she only became frightened at the black man being in the yard and screamed. She stated that no harm had been attempted her. The black man was asked a few questions as to his identity and he quickly convinced the officers that he was a good fellow and was seeking employment. He was allowed to proceed on his journey after being advised that he could get a job at the Gulf Coast Line Railroad Shops, which he did and remained on the job until the war broke out and he was drafted into the army. The colored people are proud of DeQuincy, La., and they have much to be proud of. The bulk of employment is furnished by the Gulf Coast Line R. R. Company, and the black man is given as square a deal as can be expected. One hundred per cent colored locomotive firemen are holding positions here, about 90 per cent colored trainmen, and about 90 per cent shopmen. The colored employes are urged at all times by the management of this railroad to save their earnings, buy land and build homes. Mr. Tom Gallagher (white), the real estate dealer, has made it very easy for the colored people to buy land here by selling them land at a very low price and good long terms in which to make their pamants. Something to be proud of. Unlike colored people of other small towns with bright futures as DeQuincy, the coolred people of this place are slow to grasp the splendid opportunities offered them. The officers of the law of this town are the best that can be had anywhere in the world and in the colored district they are seldom seen and seldom needed. We pray that this town will steadily grow and the same, if not a better spirit, will continue to exist between the white and black races.

MONROE JAMES,
Brakeman.

Approved by all colored citizens.

Race Relations in West Virginia

2-12-20.

West Virginia has three colored members of the state legislature. There are a number of colored lawyers who are recognized as leaders at the bars of their counties and vicinity. There are physicians, whose practice knows no color line; there are dentists whose white patrons crowd their offices.

The school system in law and practice offer a chance to every child; there are hundreds of schools among the colored people where there are no regularly established religious services. The state is ahead of the Church, the school teacher is the pioneer rather than it being the traditional missionary.

West Virginia is called the Mountain State, but it is rapidly being penetrated with good roads, permanent highways aid and assure economic and social development; they connect producer and consumer, they benefit the farmer, the miner, the laborer and the business man; they make rural life more attractive and profitable; they encourage larger communities and stimulate production by placing the farmer in easy reach of the markets.

In mining communities, in farming centers, in towns and cities the races maintain friendly relations; they live side by side in friendship and without essential friction. The state constitution forbids intermarriage and makes separate schools mandatory, and these two principles are accepted with a candid good-will that contains no assumption of hautiness and forces no feelings of debasement. The races recognize the natural fact of race identity and go ahead and go along in merry goodwill and have less disturbance than is or was common between the old-time Methodist and Baptist in revival seasons.

In many nstances the colored group have the better schools and churches and homes, in many instances the whole group is ahead. Sometimes it is neck to neck, but in prevailing instances the disposition is neighborly and friendly. It is in the cities and towns with alley denizens and colored folks in the hollows that vice renders the Negro noticeable and odious.

COLUMBIA REFINING CO. TO ERECT $20,000 STATION

The Houston Chronicle 2-12-20

The Columbia Refining company will erect a filling station on Main street in the 2700 block at a cost of $20,000, according to an announcement made Wednesday.

L. D. Moore purchased the site from A. Larsen for the consideration of $44,000. The lot is 158 feet on Main street and runs 250 deep to Travis street. Work is expected to be commenced on the station within the next 30 days and will be completed within 60 days.

The above article was published in The Houston Post Feb. 19, 1920. The Company is a Texas Corporation with a paid up Capital Stock of $500,000.00. It now has about 50 Gasoline Service Filling Stations and Wholesale Depots in operation and in course of erection, in the cities and towns of Texas and Louisiana, and others are being established as rapidly as posible. The company pays a dividend every 3 months.

During the past 90 days, men and women of my race have bought $4000.00 worth of Profit Sharing Certificates, through me, from the Columbian Refining Company. Our people have never lost one cent from buying any thing upon my advice or recommendation. After careful investigation of the company, it is my candid opinion that this will prove to be one of the safest and most profitable invest ments that you can make.

I will be delighted to give full information and serve you at any time.

J. J. Hardeway, Representative, 409 1-2 Milam Street, Houston, Texas. Phone Preston 2662.

Colored Pallbearers At White Funeral In Tampa Latest Stunt

The Informer 8-21-20

Special to The Informer.

Tampa, Fla.—Rev. Ballou, pastor of Bethel Baptist Church, and acting manager for the Tampa Undertaking Co., was called last week by Dr. S. S. Wilson, one of the leading white physicians of Tampa, to furnish pall bearers for his wife, who requested this before her death. Solomon Tanner, who worked for the family, was requested to be one of them. Rev. Ballou, Messrs. Tanners, C. T. Rantz, Sylvester Tuner, G. G. Hall, in their Prince Albert suits, served for the funeral with much credit. So well pleased was the family that the following note was sent to Rev. Ballou:

Rev. W. J. Ballou,
Tampa, Florida.

We desire to thank you most sincerely for your assistance at the time of our recent bereavement. It was very kind of you to come to our help, and we greatly appreciate the service.

Yours sincerely,
Dr. S. S. Wilson and Family.

After all, that which pleases both God and man is service. Let us serve.

CLUB WOMEN SAIL FOR MEET AT NORWAY

The Informer 8-21-20

New York, N. Y., Aug. 18.—Dr. Mary F. Waring, 3425 Eberhart avenue, Chicago, and Mrs. Mary B. Talbert of Buffalo left this city en route to Christiania, Norway, where they will attend the International Council of Women. Representing the women of our race at that conference. They left on the Steamship Patria.

CINCINNATI O TRIBUNE
APRIL 19, 1920

NEGROES ATTEND CONFERENCE.

Negroes who attended the annual conference of negro working people, held under the auspices of the Negro Working People's Association at the St. John's Church yesterday, were urged by Perry Parker, one of the speakers, to create a more friendly relation with the white people employed with them.

119 Durham, N. C., Sun
OCTOBER 20, 1920

The Negroes in Durham.

The largest negro insurance company in the world is located in Durham, N. C. It operates in most of the southern states and carries insurance amounting to $26,534,549. It employs 700 agents, and owns its own office buildings which are appraised at $100,000.

The Mechanics and Farmers Bank, a colored institution, has assets of more than $260,000 and a few days ago the Fraternal Bank and Trust Company, another negro institution, was chartered by the state of North Carolina with a capital of $125,000.

In the city of Durham there are six negro physicians, 2 dentists, 1 lawyer, 2 undertaking establishments, 1 bakery, 2 moving picture houses, 3 graded schools and grocery stores and various other commercial enterprises, and the National Training school which is devoted to teacher-training and higher education.

The taxable value of property owned by negroes in Durham is nearly $800,000. The negroes have several beautiful churches.

The relation between the races in Durham is exceedingly friendly and it is greatly due to the friendly and helpful attitude of the white people and the leaders of the colored race who knows that there must be peace if there is to be prosperity in any community.—J. E. S.

LAUDS PROGRESS MADE BY NEGROES

Dr. Emmett Scott Addresses Sociologists on Race Attainments.

"The competition of the intellect knows no color line," declared Dr. Emmett J. Scott of Howard University, in an appeal for a larger opportunity for the colored race in arts, sciences and literature, at the twelfth session of the Southern Sociological Congress at the National Museum today.

Dr. Scott confined his remarks mainly to the remarkable progress the negro has made in the last fifty years in the fields of science, and gave a long list of those colored men who had won recognition from the scientific world.

He announced that Dr. E. E. Just of the department of zoology and physiology of Howard University had just received the first grant to be made by the National Research Council to a negro scientist. Dr. Just is a native of Charleston, S. C., and was graduated from Dartmouth College.

The session opened with prayer by Rev. Forest J. Prettyman, chaplain of the United States Senate, and after the singing of "America" by the audience. Bishop Theodore D. Brattan, president of the congress, introduced Prof. Monroe N. Work of Tuskegee Institute, who spoke on the progress of the American negro in property ownership and the significance of this for the future of the race.

Cites Economic Progress.

To indicate the economic progress of the negro, Prof. Work dwelt at length on the fact that since the emancipation of the negro in 1865, when the total amount of property owned by the race in the United States amounted to approximately $20,000,000, held chiefly by the free negroes; today there are 21,000,000 acres, or 32,000 square miles of land, valued at $1,100,000,000, owned outright by the colored people of the United States.

"No other race of people in the history of the world has made better progress in such a short time," he said. "Starting fifty years ago with practically nothing, today the negroes of the United States have accumulated over 700,000 established homes. One out of every four owns his home, which makes for a high degree of citizenship and is a thing that has great significance for the future of the race."

In his address on "The Progress of the American Negro in Education," Prof. John M. Gandy, president of the Virginia State Normal School, gave a detailed account of the work accomplished by the negro along educational lines, and brought out the fact that at present there are 42,000 negro teachers in the United States.

"By patience, wisdom, sacrifice and zeal the colored race has accomplished this remarkable record in the past fifty years," he said.

The speakers this afternoon are Dr. George E. Haynes of this city, "The Progress of the American Negro in Industry"; Bishop G. W. Clinton, Charlotte, N. C., "The Progress of the American Negro in Church Work"; Dr. William E. Boggs, Jacksonville, Fla., "The Golden Rule Applied to Race Relations"; Dr. W. D. Weatherford, Nashville, Tenn., "The Negro and the New Democracy."

Papers will be read on "The Negro's Relation to the World War," by Prof. Robert T. Kerlin, Lexington, Va.; "What the Negro Farmer Wants," by W. S. Moore, Carrollton, Miss.; "The Supreme Need of the Negro Farmer," by John L. Webb, Little Rock, Ark.; "The Cost of Ill Health of Negroes," by Dr. Willis E. Sterrs, Decatur, Ala.; "What Most Disheartens the Negro Today," by Prof. Z. T. Hubert, Jackson, Miss.; "Is There a Criminal Class?" by Judge Gilbert T. Stephenson, Winston-Salem, N. C.; "How to Get Rid of the Vicious Criminal," by President James E. Dudley, Greensboro, N. C.; "Newspapers and Law Enforcement," by Mrs. L. H. Hammond, Islip, N. Y.; "The Negro Press As an Agency for Purchasing Good Will," by Oscar W. Adams, editor Birmingham Reporter; "How the White and Colored People of the South Co-operate," by Dr. F. G. DuBose, Selma, Ala.; "The Work of the Negro Normal Schools of the South," by President Walter S. Buchanan, Normal, Ala., and "The Growth of Chivalry Among Negroes," by Miss Caroline Berry Phelps, Palmyra, N. C.

Senator Spencer Speaks.

At last night's session Senator Selden P. Spencer of Missouri said that the United States coveted nothing from any nation on earth, and at present was the stabilizing factor of the world.

"America must keep from blindly entangling itself with obligations for the future, or from mingling nationally in the labyrinth of European matters," he declared.

A national religious revival to respiritualize the nation was strongly advocated by Dr. Worth M. Tippy of the Federal Council of Churches.

Speaks on Americanization.

Thomas F. Baker of the Carnegie Institute of Technology spoke on the Kenyon bill now before Congress, saying:

"The Kenyon Americanization bill does not offer anything like a complete solution of one of the most serious problems of American life, but it is an honest effort to create at least the framework for erecting a larger and better structure for taking care of illiterate Americans and foreigners who can not speak English."

"The South's Part in Americanization" was discussed by Rabbi Stephen Wise of New York.

The convention will adjourn tonight after a session devoted entirely to the negro question, when Dr. R. R. Moton, president of Tuskegee Institute, will speak on "The Negro in Community and National Service," and Gov. Thomas W. Bickett of North Carolina will discuss "The Obligations of the White Man to See That the Negro Gets a Square Deal."

Tonight's session will be held at the Mount Vernon Place Methodist Church.

CLEVELAND O. PLAIN DEALER
FEBRUARY 18 1920

New Organization Receives Authorization From State.

The Negro Chamber of Commerce of Cleveland yesterday received its charter from the state. The charter was presented to the organization by President Stracona Williams.

The organization was formed to advocate closer relationship between white and colored business men and to aid colored citizens of Cleveland.

Racial Co-operation – 1920

Inter-racial Movements.

Ark., Col., D.C., Ill., Ky., Mo.,

Arkansas Whites Meet With Negroes And Hear Strong Plea

3-27-1920

Charles Banks Clearly Interprets Spirit of the New Negro to the White Man of the South

New York Age 3/27/20

Lake Village, Ark.—Never before in the history of this great county, and especially this beautiful city, has such a mammoth crowd of both races assembled to hear a Negro carefully and profoundly unravel the real feeling of the present day Negro to the white man of Arkansas and the South, as was true of that great mass that gathered to hear the Negroes' great and fearless exponent of racial justice and industrial opportunity, Chas. Banks of Mound Bayou, Miss.

Mr. Banks was at his best both in thought and expression. The situation was charged with a tense atmosphere; for it was the first large meeting of a constructive nature ever held in this section, and heavy was the burden laid at the speaker's door to rightly and clearly set forth in words not to be misunderstood, the yearnings and the struggles, the heartaches and pains of the real, honest, hard-working, intelligent Negro. Did he do this? He set out in strong terms, but never once abusive, to any one, the great call of the hour, a square deal for all, and especially the poorest and most unfortunate, or the man farthest down.

Solve Own Problems First.

The speaker was especially severe on the Negro who spent all of his time trying to solve other people's problems when he had not solved his own. This great truth met with great and lasting applause from both races. Banks told the white men present that he did not come to Arkansas to tell the Negro how to farm nor to confine his argument to anything other than to rightfully and honestly set forth the things which in his judgment would bring about a better feeling on the part of both races, thereby working to the entire and lasting benefit of all concerned. He pitied the white man that had to fence in his supposed superiority in order to protect it from the Negro. He, in the most eloquent, yet penetrating words, said that no great big broad white man ever feared the Negro, but sought in every way to give him real support along any line of legitimate endeavor.

People from Many Towns.

Charles Banks has indeed fastened his leadership strongly in the hearts of both the Negro and the white man of this section and, in fact, the message has gone into all sections, for the meeting was most effectively worked up and extensively advertised. People came from New Orleans, Vicksburg, Jackson, Greenville, Lake Providence, and Little Rock, and went away with a newer hope, a greater determination, a broader vision, which will enable them to properly combat the problems of the future with a large measure of success and community satisfaction.

It was significantly evident to all who watched Chas. Banks during his stay here, and frequently commented upon, that in the midst of all the honors that were coming his way, and in the midst of all the applause that greeted his masterly presentation, he remained simple and intensely unaffected. This fact, in the writer's judgment, is the surest proof that he is a leader sent and divinely guided by the Master to do the work and unravel the soul cry of the unfortunate. This complex hour calls for men of such a spirit, these times call for big broad, soul-souled men, who will not burn the bridges, nor, when they are walking with the mighty, refuse to hear the cries, the moanings, the appeals of those who in the past have placed their trust, yes, their all, in them.

Charles Banks came up to every demand made upon him, and left the city Sunday morning, surrounded by a large crowd of well-wishers who followed him to Luna seven miles from this city to bid him a last good-bye.

A Booker Washington Crowd.

The meeting was held at the large and beautiful auditorium of the Lake Village high school. Every bit of seating space was taken. Many could not gain entrance. It was a typical Booker T. Washington gathering, for no other speaker could have drawn such a noteworthy crowd.

The Chamber of Commerce contributed a large sum for a most sumptuous barbecue, which was served right after the speaking. They also sent a special committee from its strong body of influential business men to give grace and significance to the coming of Banks to the city. The mayor and his strong following was present and spoke. The Chamber of Commerce of Greenville sent a committee of four, including its president and secretary.

The music for the occasion was furnished by the colored high school glee club, with Miss Bessie Coleman, the efficient musical directress of the school, at piano, and their leading soprano soloist, Miss Thressa W. Johnson, giving the true interpretations to all the beautiful renditions. They received long applause by both black and white.

Too much praise cannot be given to the general committee, which was composed of many of the younger element of Negroes, and most efficiently led by Edward Woodson, James Mitchell, George Mitchell, Dan Ford, J. J. Hayes, Dock Green, Tobe Johnson, Hamnway Thomas, Sylvester Little, Tom Woodson and W. A. Little.

FOR RACIAL AMITY.

Governor Brough, of Arkansas, has appointed a state commission on race relations, the duty of which will be to meet monthly, or oftener if occasion warrants, to consider causes of friction between the white and negro races, and to devise ways and means of remedying it.

The commission consists of ten white and an equal number of colored members, the governor himself being an ex-officio member, making a body of twenty-one members, all told.

Governor Brough is the second state executive to appoint such a commission, the first having been the governor of Illinois; although the governors of several southern states have at different times called inter-racial conferences for similar purposes, none of them, however, having appointed permanent commissions, as has been done in Askansas and Illinois.

It is said that in both of those states the commissions already have done effective work in diminishing the racial antagonisms which had developed since the present period of industrial, economic and social unrest began.

The idea is commendable in every respect.

There can be no doubt that such body, having official standing as a part of the state machinery of government, could, in any state in which there is an extensive negro population, do much to minimize inter-racial friction.

Much of that friction unquestionably is due to misunderstanding on both sides.

A properly constituted commission on race relations, by affording a common meeting ground for the whole population of the community, white and black, could undoubtedly be able to bring about a clearer understanding of the differences that exist between the two races, and thus eradicate to a great extent the things that operate to array one race against the other.

Governors Lowden and Brough are to be commended by the whole country; and the example they have set could be followed with profit by all the governors.

STATE GOVERNORS ADOPT A RACE PROGRAM

The Atlanta Independent

Denver, Colo.—At the annual Conference of Governors just held here race problems were brought before the body by a committee from the Southern Sociological Congress. The committee consisted of Bishop Bratton, Episcopal bishop of Mississippi and president of the congress; J. E. McCullough, its secretary, and Dr. J. H. Dillard, chairman of the section on race relations. The congress, in its recent appeal to the federal government to control mob violence, took the ground that race problems are of national rather than sectional concern; and it was felt if a policy could be formulated which could be endorsed by the governors of all the states a starting point would be secured from which the whole problem might be worked out along common lines.

The committee stated its belief that "no enduring basis of goodwill between white and colored peoples in this country could be developed except on the fundamental principles of justice, co-operation, and race integrity;" and that we owe it to posterity "to preserve the purity of our democratic ideals expressed in the American constitution, as well as the purity of the blood of both races."

The three items of the program are: The preventing of mob violence: safeguarding the Negro's rights of citizenship: promoting closer co-operation between the races.

The specific suggestions under the first head appear very inadequate, as nothing is said of punishing mob leaders; but an honest carrying out of the rest of the program will do away with mobs by changing public opinion. This includes, under the second head, proper traveling accommodations, better housing, and adequate school and recreational facilities.

The real strength of the program is in the promotion of co-operation. If the best men and women of the two races can be brought to know one another, the bogey of "social equality" will vanish and mutual trust and respect be established. Local white and colored committes are to be formed to consider matters of common interest—a policy already in successful operation in a number of communities in every southern state. The employment of colored physicians, nurses, and policemen for public health and law-enforcement among Negroes is recommended; co-operation with all constructive agencies of both races; and the appointment by each governor of a standing commission to study the race situation and to recommend means to prevent friction and to promote good will.

This program was adopted in whole, and with hearty recommendation, by all the governors present.

Want Early Action

Washington, D. C. May 13—The committee on the race question, headed by Jesse Lawson Kelly Miller and others, are asking early action of the Senate Judiciary Committee on Senator Spencer's bill which provides for a federal commission of white and colored people to study causes of racial friction.

SEEK INTER-RACIAL COMMITTEE IN D. C.

WASHINGTON D. C. STAR
OCTOBER 19, 1920

Colored People Present Co-Operative Plan to Monday Evening Club.

Establishment of an inter-racial committee to promote better feeling between the white and colored people of Washington is being planned by the local branch of the National Association for the Advancement of Colored People.

The plan was outlined to the Monday Evening Club in a letter from C. W. Banton, executive secretary, read at the meeting of the organization at the Cosmos Club last night. The letter requested the club to name a delegate to the proposed inter-racial committee. The request was referred to the executive board for report later.

The letter called attention to the

race riots of last year and voiced the intention of the association to work for the prevention of such tragedies in the future.

The meeting was devoted to discussion of the modern health crusade, which has been carried on in the public schools of Washington and throughout the country during the past few years.

Urges Health Steps.

Walter S. Ufford, temporary chairman of the meeting, urged the members of the club to work for the enlargement of the medical and dental inspection forces in the schools.

Dr. Joseph A. Murphy of the District health department, detailed to school inspection work, also emphasized the need for more dental clinics in the schools. The four now in operation are inadequate, he said.

Mrs. Ernest R. Grant, who directed the health crusade in the local schools, presented a lantern slide lecture of health plays, toothbrush drills and other interesting scenes taken in connection with the crusade.

Mrs. Grant said 26,000 local school children took part in the movement the first year and 35,000 the second year.

Miss M. Grace Osborne, associate director of the health crusade movement for the entire country, gave a brief talk on the results obtained elsewhere. There are now 8,000,000 children enrolled in the modern health crusade movement, she said which means that many boys and girls have given a pledge to brush their teeth, wash their necks and ears and take plenty of sleep in a well ventilated room.

Improvement in Health.

The observance of these simple rules of hygiene by so large a number of children cannot fail, in Miss Osborne's opinion, to result in a marked improvement in the health of the future men and women of America.

Commissioner Mabel T. Boardman was elected to membership. A letter was read from Mrs. Louis Brownlow, wife of the former Commissioner, resigning as second vice president because of her removal to Petersburg, Va. She asked permission to remain in the club as a non-resident member, which was granted, with the suggestion that Mr. Brownlow be invited to do likewise.

Other new members elected were Mrs. Henry G. Ferguson, Miss Katherine R. Watkins, Miss Ruth A. E. Adamson, Miss Eleanor M. Hough, Charles A. Bowman, Miss F. E. Thompson, Rev. Dr. John O'Grady and Miss Margery Downey.

Personnel of Committees.

President Selden M. Ely announced committees for the winter as follows:

Executive committee—John Dolph, Dr. William C. Fowler, Mrs. R. Thomas West, Mrs. James Lansburgh and Allen Willett.

Membership committee—Mrs. Walter S. Ufford, chairman; Walter B. Patterson, Mrs. Olive Ross, Miss Virginia Ross and Miss Natalie Mathews.

Reception committee—Louis A. Simon, chairman; G. E. Dunkum, Miss Anna H. Bogan, Miss Jessie R. Haver and Miss Edith Goode.

Banquet committee—Mrs. R. Thomas West, chairman; Mrs. W. D. Bigelow, Miss Josephine Golden, L. E. Stein and George Curtis Shinn.

Committee on schools—Arthur Deerin Call, chairman; Allen H. Willett and A. J. Driscoll.

Remedial loan legislation—William H. Baldwin.

The church and social service—Mrs. A. J. McKelway.

The Juvenile Court—J. Wilmer Latimer.

A modern municipal lodging house—Miss Aline E. Solomon.

Provision for the care of the feeble-minded—George S. Wilson.

Supervision of dependent and neglected children—Mrs. Whitman Cross.

Housing—Mrs. Ernest P. Bicknell.

Health supervision of school children—Willard S. Small.

Special schools—W. B. Patterson.

Open-air schools—Dr. Joseph A. Murphy.

Use of school buildings as social and civic centers—Miss Cecil B. Norton.

Municipal care and supervision of the tubercular—Dr. William E. Fowler.

Child labor legislation—Mrs. Larue Brown.

Social hygiene—Dr. George M. Kober.

Infant welfare—Dr. Joseph S. Wall.

The delinquent girl—Mrs. Jennie T. Griffith.

Standardization of charities—Walter S. Ufford.

Press and publicity—Francis DeSales Ryan.

CHICAGO ILL NEWS
JANUARY 19, 1920

SEEK RACIAL CO-OPERATION

Representatives of White and Colored Races Meet To-Night.

A committee of woman representatives of white and colored races is to be organized to-night at a meeting in the Woman's City club rooms in the Stevens building, Mary McDowell acting as chairman. The work of the committee will be promotion of co-operative efforts toward better social and civic conditions and opportunities for the children of the city, especially on the south side.

Speakers opening the discussions will be T. Arnold Hill, secretary of the Urban league; Dr. Charles E. Bentley of the Chicago branch of the National Association for the Advancement of the Colored People, and Carl Sandburg of The Daily News.

LEXINGTON KY LEADER
MARCH 11, 1920

Sessions of the Inter-racial and Welfare Conference, under the auspices of the State Y. M. C. A. will be held as follows: Saturday, March 13, 2:3 p. m., at Asbury M. E. church. Subject, "Improvement of Conditions of the Negro Along All Lines." (a) Good health, (b) Recreation, (c) Thrift an Industrial, (d) Inter-racial, (e) Educational, (f) Civics, (g) Religious. mass meeting will be held Sunday a 3 p. m. on these subjects; "Religio Needs of Our Community," Rev. Ste ling Means; "Importance of Christia Emphasis in All Movements for th Betterment of the Negro," Rev. W. I Johnson; "Boy Problems in Our Com munity," C. L. Harris, State secretary address, Judge Flem D. Sampso Court of Appeals, Frankfort. All ar cordially invited.

ST LOUIS MO GLOBE DEMOCRAT
JULY 5, 1920

INTER-RACE CONFERENCE HELD AT COLISEUM TODAY

An inter-race conference and Fourth of July celebration, designed to bring about a better understanding between the white and black races in St. Louis, will be held in the Coliseum today under the auspices of the Interdenominational Negro Boosters' League.

Speakers will be Senator Selden P. Spencer, Judge H. S. Priest, Prof. Frank F. Williams, Charles Vogel, Dr. M. M. Madden, who advocates a "free State" for negroes on the Rio Grande or elsewhere; Fred W. Lehman, Dr. W. A. Venerable, negro candidate for Congress from the Twelfth District of Missouri, and union labor officials.

The conference, which is expected to be attended by persons of both races, has been called because of serious friction between the races, with the idea of averting in St. Louis occurrences such as the race riots in East St. Louis, Omaha and Chicago.

Racial Co-operation—1920

Individual Discussions.

Equality Before The Law Appeal of Gov. Roberts

In Inspired Address He Says There Must Be Justice Before There Can Be Peace

(Associated Negro Press)

Nashville, Tenn., May 4.—Onward goes the "Kansas City Special" carrying the "live wires of progress" from city to city, where epoch-making events mark new milestones in the march of success. From Montgomery the tourists visited Tuskegee Institute for two days and more. What transpired in that wonderful center makes a story complete in itself, for every minute from the time the Special reached the grounds, amid the welcoming music of the Institute military band, until the same band played "'Till We Meet Again," was crowded with history.

The Special arrived in Nashville Sunday morning and was met at the station with automobiles by the local committee composed of hte President, W. J. Hale, Dr. Henry Allen Boyd, Dr. C. V. Roman, J. C. Napier, Ira T. Bryant, Dr. J. H. Dale, A. N. Johnson and others. Sunday, as in Birmingham, the party divided into groups, and visited the local churches where they were cordially introduced and delivered brief addresses, making the welkin ring with the story of group activity throughout the nation.

The big event of the Nashville visit occurred at the State Agricultural and Normal Institute, a most beautiful and successful institution only a few years old. There, in the midst of the splendid student body, faculty, ciitzens of Nashville, and the entire Kansas City party, Governor Alexander H. Roberts of Tennessee, delivered an inspired message that will forever mark the turning point of the new South's determination to be counted with certainty in the world justice and human broherhood. There is no mistaking the sincerity of purpose of Governor Roberts, he is an American of unquestioned loyalty, a white man whose conscience is quickened by the responsibilities and duties of the present day, an executive who thoroughly feels the weight of his office as it applies to all the people of the commonwealth, "without regard to race, creed or color," as he himself said.

"There is one plane above all others," said Governor Roberts, "on which there rests the resolution of all difficulties; it is not new, and it is simple, but it affords the only solution, and that is the plane of justice."

"This justice," he continued with an earnestness and sincerity that could not be questioned by the most skeptical, "applies to all men without regard to race or creed. There is no such thing as one justice for one group and another justice for another. Those looking for right do not look for color.

The clored race should have its own leaders, and at all times, in every avenue of life, needs honest, educated, high-class, dependable leadership, who will receive the hearty cooperation and good will of the white people. It is only through leadership of this kind that the great opportunities can be worked out, and the goal of success reached in educational, industrial and religious and political life."

Governor Roberts then called attention to the need of such ledareship and unity of action in a concrete way. He stated that there was about to be sent to the electric chair a Negro whom he had once reprieved, and whose real guilt was somewhat questioned, but that he was unable to review the case, because the man had been assigned inadequate legal assistance, and he had been informed that "the evidence in the case had been lost."

"There must be," said Governor Roberts, "equality before the law, and that means absolute equality. The principle of the Golden Rule must apply everywhere. A quickened conscience will demand that these things be written into all laws.

"There will be peace when we have justice. As long as I am Governor of Tennessee, I will see people only as they are, and not as they profess to be; I will let nothing deter me from using every force at my command to uphold the constitution, and give to every person, no matter how humble, equal and exact justice."

Senator Spencer Of Missouri Introduces Bill To Create Racial Commission To Investigate Racial Conditions And Suggest Remedies To Bring About Better Relations Between Races

Senator Selden P. Spencer, of St. Louis, Mo., has introduced the following bill to create a commission on the race question:

"Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That a commssiion of nine persons, citizens of the United States, be, and is hereby, created, to be known and designated as the Commission on the Racial Question in the United States of America.

"The commission shall be composed of three white men from the South, three white men from the North, and three colored men.

"Section 2. That said commission shall be appointed by the President of the United States, by and with the advice and consent of the Senate, and shall be divided into three groups of three men in each group, two white and one colored; that the term of the first group shall be for one year, the second group for two years, and the third group for three years.

"Sec. 3. That the commission shall have authority to inquire into and thoroughly investigate the conditions surrounding the colored people in the United States, ascertain, if possible, the cause of the unrest among them, the cause of the same, and to suggest such remedies as they may deem best calculated to relieve the situation and to bring about harmonious relations between white and colored Americans.

"They shall have power to send for persons and papers, administer oaths and affirmations, employ experts, and, when necessary travel from place to place in order to ascertain the true condition affecting the interests of the colored people in different sections of the United States.

"Sec. 4. That the expense of the commission shall not exceed the sum of $50,000 for any one fiscal year; to include compensation of the commissioners when engaged in actual service of the commission not exceeding $15 per day; rental of quarters, if not otherwise provided for; traveling expenses; clerk hire, and all other necessary expenses connected with the work of the commission.

"The compensation of each commissioner, when in active service of the commission, shall not exceed the sum of $7 per diem.

"Sec. 5. That the commission shall report to Congress, at the beginning of each session in December, the findings of the commission for the year in which the report is made, and shall also give an itemized account of the expense of the commission during that year.

"Sec. 6. That the commission shall have the power to fix the compensation of a secretary, not exceeding $3,600 per year, and to make rules governing the procedure and workings of the commission.

"Sec. 7. That the commission shall be under the supervision of the Secretary of the Interior, who shall approve all drafts upon the Treasury made by the authority of the commission, before they are allowed."

TERRELL IN CLASH WITH DR. DURHAM AT BOARD MEETING

Atlanta Constitution 9/10/20

Commissioner and Minister Differ Over City's Duty to Negro in Regards to Higher Education of Race.

NEAR "LIE DIRECT" ENLIVENS MEETING

Superintendent Dykes Says Atlanta Should Take Care of Grammar School Pupils Before Worrying About High Schools.

The "Retort courteous" came dangerously near passing to the "lie direct" Thursday afternoon between Dr. Plato Durham, of Emory university, and W. H. Terrell, of the Atlanta board of education, when they disagreed in a discussion over Atlanta's duty to the negro with reference to high school education. Each of the speakers had "disabled the judgment" of the other, Dr. Durham holding that the colored race should be allowed greater high school facilities, while Mr. Terrell took that stand that the board of education should concern itself first with providing the little colored children with grammar schools before attempting to provide "classical education."

Statements from both Mr. Terrell and Dr. Durham developed some heat, and a warm exchange between the two was possibly prevented by the proposal of President Fred Winburn that the question of high school education for the negroes be deferred to a later date, when the matter could be discussed in a quiet manner behind closed doors. This suggestion was accepted by Dr. Durham, who left the council chamber with the parting shot at Mr. Terrell: "All we want is for you to make a statement of the facts, which you have not done." To this Mr. Terrell replied with spirit, that he had stated the facts.

Appear Before Board.

Dr. Plato Durham, with John J. Eagan and other members of the Interchurch movement, appeared before the board of education Thursday afternoon to ask that the colored people of the city be given a squarer deal in the matter of high school education. Mr. Eagan, who spoke first, stated that he knew the difficulties under which the board labored, and gave the body credit for having established extra grades at Ashby street and Houston schools.. He declared, however, that these five grades were not sufficient. Mr. Eagan stated that he and others represented the white wing of the interchurch movement, which had labored for a better feeling between the whites and the colored people of the city, based upon justice each to the other.

Superintendent W. F. Dykes, following Mr. Eagan's plea for a centrally located high school for the colored people, stated that an eighth grade had been established at Ashby street, and that three extra grades had been provided at Houston street school, taking care of about 250 pupils. He made it plain that the school board is now some $60,000 behind and that this sum would possibly reach $75,000 before the end of the year. He stated that the burden now was to take care of the intermeidate and primary grades, these being so doubled up as to render efficiency almost impossible, and declared that the board should first undertake to provide for the negro grammar classes before going to the high school project at the expense of the masses of beginners and intermediate pupils.

Mr. Dykes also called attention to the large number of colleges in the city for negroes and the comparatively small tuition fee of $18 per year charged at some of them.

Will Give "Square Deal."

Dr. Durham at this point arose to address the board, and he spoke eloquently of the efforts that have

been made by a joint committee of the white and negro committees of the interchurch movement to cure the racial friction. He declared that local men of wealth and influence had decided to give the negro a square deal, and not to leave this matter to outsiders. He declared that the Atlanta plan of giving the negro a square deal had become known all over the United States, and had given this city more favorable advertising than all its commercial importance. He said that it had received the commendation of noted negroes and whites men, and that its success had been the subject of resolutions by the Interchurch World movement in convention in Atlantic City.

"We want to give the negro a square deal," declared Dr. Durham, "and in order to do this, we have to give them good schools."

Closing his address, Dr. Durham said: "We have definitely made it known that this is a white man's country and that we are to rule but we should rule with even-handed justice in order that every child, of every color, be given a chance in the battle of the years."

Here Professor Dykes stated that double sessions are the worst feature of the negro schools, and that in view of the fact that negroes can enter local colleges at $18 a year from the extra grades already provided, which will care for 250 pupils, he felt that the board should do all in its power to care for the grammar classes. He stated that it would require ten new school buildings to take the fifty negro classes out of the basement rooms, and continued that he believed an ordinance should be passed preventing the use of basement rooms for school purposes.

Terrell Speaks.

At this point Commissioner W. H. Terrell spoke of his efforts of seven years to secure high school facilities for the negroes, and declared that at one time the board of education had tentatively adopted a plan that would furnish higher classes with industrial training and domestic science that would fit the negro to make a living. He said that this plan brought forth a howl from Dr. H. H. Proctor and other negroes of the city, and was given up.

Mr. Terrell then spoke of the question of taxes, upon which Dr. Durham and Mr. Eagan had based their pleas for higher educational facilities for the colored race. Mr. Terrell stated that the facilities demanded by the negroes upon the basis of being taxpayers, would cost much more money than the combined value of the negroes' property holdings in the city. He stated that while the taxes collected this year would not, in his opinion, exceed $60,000 the program of the board for educating the negroes in this city would cost more that $100,000 in salaries alone.

Mr. Terrell said that he objected to the way the negroes demanded things, and declared it would be impossible to satisfy them. "What is required most," said he, "is a campaign of education among the leaders of the negro race that would teach them to co-operate with this board instead of antagonizing us and making unreasonable demands."

Dr. Durham and Mr. Eagan, at this point, disclaimed any intention of making undue demands upon the board, and said that the negro leaders they had conferred with had not shown any such spirit.

Demands, Not Requests.

They were told by President Fred Winburn that negroes had appeared before the board of education on more than one occasion, though upon other subjects, and made demands, not requests.

Mr. Terrell continued that the negroes had, through the influence of their leaders, defeated bond elections, which if passed would have provided the means for giving what they asked for. "We need to educate the negro leaders to agree with the board of education and help us to do the things that are necessary." Mr. Terrell was applauded.

Dr. Durham here took the floor again, saying he wished to correct a misapprehension created by Mr. Terrell as to the demands made by the negro leaders, and said that the negroes were not "demanding" high school education, and sought to correct the impression made by Mr. Terrell concerning the taxes paid by the negro. Mr. Terrell answered him by saying that the negroes did not pay enough taxes to provide for the grammar education they received.

It was at this juncture that the tilt between Mr. Terrell and Dr. Durham took place, Dr. Durham insisting that Mr. Terrell had not stated the facts, while the commissioner retorted that he had.

Will Name Committee.

Following the agreement to meet within the next few days and quietly discuss the matter of higher education for the negro, President Winburn stated that he would appoint a committee to confer in closed session with Dr. Durham, Mr. Eagan and others. This closed the incident, Dr. Durham and his party, leaving the board room.

Another matter brought before the board of education was that of the Milton Avenue school, which is now in course of construction. A number of citizens appeared and complained of conditions there, and insisted upon the immediate completion of two rooms of the building and an auditorium. Prof. Dykes stated that the work on the building had proceeded as rapidly as possible, and that it would take four weeks to complete it. It was decided that the construction department would make every effort to hurry the work, and that the session at Milton Avenue would not begin until the building is made ready, which will be in about four weeks.

At the suggestion of the president, the Harcel Film company, of New Orleans, demonstrated one of the motion picture projectors designed for educational purposes.

Wonderful Opportunity.

Mr. Winburn stated that he believed there was wonderful opportunity in the use of these machines in Atlanta schools at very little expense. "The government has millions of feet of films which are only awaiting our demand for use. I believe we can finance the purchase of these machines for the schools and allow them to repay us by having entertainments. As each school finishes its payment, the machine would become its property."

Mr. Terrell moved that a committee be appointed to consider the proposition of purchasing the machines and report at the next meeting, and the president appointed Commissioner W. H. Terrell, Superintendent Dykes and himself.

The commissioners agreed to follow the program adopted by the committee to have Bible reading in the schools every morning at 8:20 to 8:40 o'clock, and W. H. Terrell and Paul Fleming were appointed to select passages to be read during the first months.

Teachers Resign.

On the recommendation of Superintendent Dykes the following resignations, leaves of absence and elections were favorably passed upon by the commissioners:

Resignations — Sophia Sterling, Girls' High; Mary Andrews, Goldsmith; Mary Irons, English; Mrs. T. R. Weems, Central Night; R. L. Goulding, Tech High school; H. R. Cabral, Commercial High; Winnifred Baxter, Girls' High; Mrs. M. L. Smith, boys' special class; Mrs. O. N. Malone, Slaton; Annie Crowell, North Avenue; J. L. Bigham, Tech High; Virginia S. Forbes, Davis; William E. Veasey (colored), Ashby Street Night; H. V. Brothers, Tech

Incomplete

Racial Co-operation - 1920

Individual Discussions.

MINE OPERATOR ELATED OVER HIS TRIP TO FAMOUS NEGRO SCHOOL

PEOPLE CROWD BUILDING AT SIPSEY TO HEAR THEIR CHIEF TALK OF WORK BEING DONE AT TUSKEGEE INSTITUTE—HE WANTS SOUTHERN WHITE MEN TO DO MORE.

MILTON H. FIES WILL SEND STUDENT TO TUSKEGEE.

Birmingham Reporter 1/31/20

Would Add New Course to the Plan of Tuskegee Institute for Mining Industry of Alabama—Wants the Negro to Have His Franchise.

SIPSEY, Ala., Jan. 29.—(Special to the Reporter).—Milton H. Fies, vice-president of the DeBardeleben Coal company, who visited the Tuskegee Annual Conference last week, delivered an inspiring address to a great audience of Negro miners and their families Sunday night on 'What I Saw at Tuskegee." For nearly an hour before the appointed time of the address the vast audience which had turned out to greet the man they love so well engaged in a song service which was led by the school children and the brass band.

Mr. Fies spoke in part as follows:

"I have been talking nothing but Tuskegee since my return from that wonderful place. The magnitude of the plant, its system, order and, above all, its absolute cleanliness, impressed me more than anything I have seen for many years. I visited the cow barn, for instance, and I measure my words when I a say that I would not hesitate to eat my breakfast tomorrow morning in a stall occupied by a cow in that barn tonight. How I wish that all of you might see those beautiful grounds, witness the thrilling spectacle of seventeen hundred uniformed boys and girls in their line of march, and listen to the music of that extraordinary brass band.

"It is inconceivable that a Negro should visit Tuskegee without leaving with higher hopes for the future of his race, and it is unthinkable that a white man of average intelligence should visit that school and leave it without recognizing it as a mighty power for good and a medium through which he has the privilege of rendering service.

"Many of my people are prone to give Negroes advice—a very cheap article. For my part, I wish to do something; I wish to help where help is needed; so I have resolved that our company shall defray the expense of a student from this place every year at Tuskegee.

"I am anxious that Southern white men shall do something in a large and creditable way for Tuskegee. I may be too optimistic, but I hope that I may live to see standing on the Tuskegee campus an imposing building erected, equipped and maintained by Southern white men as a bond of union between the races. And I should like such a building dedicated to the mining industry, wherein the young men might be taught all the phases of practical mining. Situated as we are in the great mineral district, with an increasing number of men following mining as an occupation, it seems to me that it would be eminently worth while to have a school of mines in Alabama for Negro boys.

"I was called on to make an address at Tuskegee without any warning whatever. It was this way: Prof. Taylor was called on to make a talk, and he spent almost all of his time introducing me. I said at Tuskegee that the Negro should not be called upon further to prove his loyalty; that it should be a source of satisfaction to every Southern white man that when the United States government hauled its dragnet spread all over the countrdy for Bolsheviki and other undesirables, not one southern city was caught in its meshes; that I do not believe that justice should lift the bandage from her eyes to see the color of a man's skin before rendering her verdict, and that, as far as I am concerned, I'd rather see the ballot in the hands of many Negroes I know than in the hands of many white men now exercising it.

"I believe the time is not far distant when the best white people of the South will willingly accord the right of franchise to worthy Negroes. As I see it, the Negro is the one element in this country whose loyalty is unquestioned; and loyalty is the one thing needful today to beat back the sinister forces which threaten the very foundation of our civilization. More and more, I believe, the best people of both races will be called upon to stand together. And if the best white men and the best colored men stand together, the gates of hell shall no prevail against them."

The meeting was presided over by Prof. R. W. Taylor, who introduced the speaker and at the conclusion of his address thanked him in behalf of the people for his inspiring message and for his altruistic motives.

SENATOR SPENCER OF MISSOURI TELLS CONGRESS WHAT IT MUST DO TO SETTLE THE RACE QUESTION IN THE UNITED STATES

Afro-American 5/28/20

Seldon P. Spencer is United States senator from Missouri. He was for a long time a judge in Missouri where he practiced law since 1886, but he showed his Erie, Pennsylvania rearing in the speech made on the floor of the Senate last Friday. Senator Spencer got 64 votes for the office he now holds from Republican members of the Missouri Legislature in 1905. What a pity he was not elected then.

Senator Spencer took the floor in defense of his bill creating a commission of six white and three colored men appointed by the President with the consent of the Senate to investigate the conditions surrounding colored people in the United States with the idea of finding the cause of racial friction and unrest, and offering remedies.

• • •

The commission as proposed is to consist of three white men from the North, three from the South and three colored men, divided into three groups so that one colored man should fall into each group.

Congress is to allow the commission expenses amounting to not more than $50,000 per year, to include actual compensation for each member when engaged in actual work at the rate of $15 per day, traveling expenses, clerical hire, rental of quarters, etc.

The Commission would have the authority to send for person or persons, administer oaths, employ experts, and when necessary travel from place to place to ascertain true conditions, and report to Congress at the beginning of each session in December.

• • •

Members of the South and members of the North listened to Senator Spencer deliver one of the most striking pleas for human rights that the Senate has heard in the twentieth century. He began by saying hat the "Negro is a citizen precistly as the white man is a citizen." Then he sketched the achievements of the colored race in acquiring property, in the late war, in educational and professional pursuits, and waded in:

Education, fair labor conditions, and full opportunity for personal development, together with condemnation and preventing of lynching, protection of the home, and of the ballot are the fair demands of the Negro.

The same method of reformation and opportunity should be opened to the younger colored boy and girl, who offends for the first time against the law, as is open to the white boy or girl under similar circumstances.

Equality of opportunity, equality before the law, equality in the sight of God, and not equality in social relationship is the demand and the right of the colored man.

• • •

The intelligent colored man is as much determined to preserve the integrity of his race as is the intelligent white man.

Undoubtedly there are radical, hate-engendered utterances made by colored men in the excitement of race discrimination, but they are no more indicative of the sentiment of the great body of the Negro people than are the same kind of utterances of which we read with indignation and anxiety when uttered by white men. There must be a recognition of the rights of the colored man as a condition to the fair and permanent solution of the race question.

The church, the school, the development of industrial and agricultural life, the playgrounds for colored children, and the legitimate recreations for colored adults are factors neither to be overlooked nor hampered.

• • •

The race question is not a political question; it is an Amercan question.

The railroads have no more right to furnish to Negro patrons at precisely the same cost per mile of travel accommodations of an inferior quality than that which they furnish to a white man than the grocer or druggist has to furnish to the colored man at precisely the same price an inferior article to that which he sells to the white man.

The colored boy has precisely the same right to an education that the white boy has.

His treatment in the courts, both by trial and punishment, ought to be influenced alone by the same considerations as are used in connection with the trial and punishment of white men.

• • •

There is a need and a place for the colored man on the farm, in the shop, in the school. There is a need of the colored doctor, the colored lawyer, the colored minister, the colored teacher, the colored professional man in every vocation of life precisely as there is a need of white men in similar occupations.

You can not make the white man happy by making the Negro unhappy, nor can you safeguard the virtue of one race by destroying the virtue of another. You can not deal unjustly with the black man without an equally deteriorating effect upon the white man.

The Negro is essentially religious and patriotic and in these two approaches lies the path to the solution of the race question. There is equality in the sight of God and there is equality before the law, and neither of these opens the door in the slightest way to an impairment of the integrity of either the white or the colored race.

The colored man has a pride in his race, in its history, and in its achievement, and a hope and confidence for its future which is, and by right ought to be, the equal of the pride of the white man in his race and in the hope of its future.

• • •

Brute force or superiority in numbers furnishes no basis for a violation of the rights of the weak or of the minority. We must consider the Negro as an American, with constitutional guarantees of life, liberty, and the pursuit of happiness, precisely equal to those same guarantees in the case of the white man.

Punishment for wrong doing ought to be as prompt and severe with the colored wrongdoer as with the white wrongdoer, but there is no justification either in history or in effect for lawless punshment of either white or black any more than there is any justification for either a direct or a camouflaged violation of the constitutional right which the colored man has to vote and to have his vote counted.

If the colored man is deemed worthy to carry a rifle in the defense of his country and to risk his life for the honor of his nation, who shall say that he is unworthy to cast ballot in the government of that nation whose life he has preserved?

• • •

These principles lie at the foundation of the consideration and determination of the racial question in the Nation. It is a question that must be settled, and it must be setled right.

More than 1 out of every 10 in the United States is a colored individual, and every reason of national welfare demands a fair, sane consideration of the question. It is useless to close our eyes to the fact that there is a widespread feeling of discontent and of hatred in the hearts of tht colored citizens of the United States. Much of this is occasioned by misunderstanding; some of it is entirely well founded.

• • •

In any body that deals with the question there must, of course, be the representatives of the colored race itself. By

every right of representation, by every recognition of educational advancement, by every reason of common fairness they should and they must have a part in the consideration and determination of the question which has to do with their own race.

The white man of the North, while lacking in experience in the question, has the advantage of a certain impartiality, and the combination of the white man of the South and the white man of the North and the colored man produces the commission which ought to consider this question. It is precisely such a commission that is provided for in the Senate bill.

• • •

There was little applause when Senator Spencer finished reading his remarks, altho a speech like that ought to taken the Senate by storm, not because he spoke of the rights of colored men as citizens of this republic, but because he spoke in such broad terms as can apply to all governments where a more numerous race exists side by side with a less numerous group.

Senator Spencer's speech is not a jumble of words hastily gotten together. Read them over and you will find the ring of sincerity and the stamp of truth. In fact they contain the basis in them for the settlement of the race friction and the prejudice, which constitute the race problem—the biggest issue, not excluding the league of nations or the interpretation of the 18th amendment, that the American Congress and the American people have to face.

SOCIOLOGISTS END CONVENTION HERE

Dr. R. R. Moton, Head of Tuskegee, Denounces Lynching as Curse of U. S. Civilization.

RACE PROBLEMS DISCUSSED

Washington Post 5/14/20

Commissioner P. P. Claxton Talks on Cost of Founding Democracy in World Since 1914.

"Lynching is the curse of American civilization," declared Dr. R. R. Moton, president of Tuskegee Institute, at the closing session of the Southern Sociological Congress, held at the Metropolitan Methodist Church last night. Dr. Moton gave expression to his belief that lynching is the cause of the present migration of negroes from the South because they do not feel safe there.

Platform of Negro.

Dr. Moton outlined the platform on which the negro wishes recognition from the white race. First, that the negro shall be put down as an American, not as a foreigner; second, that there be no question as to the negro's loyalty to the flag and this country, especially during the war when German propagandists were actively at work in the South among the negroes; and third, that in cases of race segregation the accommodations provided be equal with those provided for the whites.

Nearly every address on the program yesterday was devoted to an open discussion of the race problem. Noted colored and white educators, preachers and teachers spoke from the same platform, and touched every available phase of the problem.

Dr. E. E. Just, of the department of zoology and physiology of Howard University, it was announced, has the distinction of being the first negro to receive a grant from the national research council. Dr. Emmett J. Scott, of Howard University, who made the announcement gave an address that was filled with statistics of the negro's progress in science, art and literature.

Property Owned by Negroes.

Prof. Monroe N. Work, of Tuskegee Institute, gave a most interesting resume of the property holdings of the negro in the United States. According to his figures, though in 1865 the race only owned property valued at $20,000,000, today there are 21,000,000 acres, or 32,000 square miles of land, valued at $1,100,000,000 owned outright by the colored people of the country.

Dr. P. P. Claxton, United States commissioner of education, one of the speakers at the evening session, took as his topic, "The Foundation of Democracy." Among the striking features of his speech was a statement that in order to found democracy since 1914 more than one-third of the entire wealth of the world had gone into war. He said if all the soldiers who had fallen in the war were placed in one straight line it would reach from Washington to San Francisco. He also attributed 20,000,000 deaths since the war closed as indirectly due to that agency.

After passing resolutions of thanks to the citizens, the press and the church officials of Washington the congress adjourned. Many of the delegates are remaining to attend the sessions of the Southern Baptist convention.

Distinguished Southern Woman Takes Humane Stand On Race Relations

The Baptist Vanguard

Rev. J. A. Booker,
Little Rock, Ark.

Dear Sir: 1-29-20.

I write to thank you, for myself and for the Southern Publicity Committee, for keeping us on your exchange list; and to notify you of our new address, which appears at the head of this sheet. Heretofore our headquarters have changed whenever my husband, who is a Southern Methodist minister, has been sent to a new appointment; but it was recently decided that we need permanent headquarters from which to mail out our material and from which all letters and papers could be forwarded to me, wherever I might happen to be. I will very much appreciate the Vanguard being continued to this address.

Our work was begun to acquaint Southern white people more generally with the constructive aspects of racial relations—a subject too frequently overlooked by our papers. But it was soon felt that it would also be helpful to give publicity to the facts gathered among Colored people also. We now send out 1,800 copies of each release, 300 going to Colored editors, heads of schools, church and social workers, and other leaders; and the other 1,500 to similar groups among white people. The co-operation secured, while not all we ultimately hope for, has been very encouraging so far; and that given by yourself is fully appreciated.

Sincerely,
L. H. HAMMOND,
Sec. Southern Publicity Com.,
Burkeville, Va.

Race Congress Discussed At Carolina Mass Meeting.

2-Mp 2-14-20

Columbia, S. C., Feb. 12.—A large audience attended a mass meeting in Sidney Park Colored Methodist church to hear special speakers who are planning for the coming race conference, which meets in its 17th annual session in Columbia, February

The Rev. T. H. Wiseman was the first speaker. Speaking for a "big" race conference this year Dr. Wiseman said:

"There is need of conferences and especially now. The white race and the Negro race have been growing apart for the last 25 years. We need to get in closer touch with each other in the spirit of good will and understanding. It seems as though the Negro is losing the white man's sympathy.

"The idea of race conferences, get-together meetings, was started by Booker T. Washington and have meant much. The race conferences will mean much this year if the leaders are supported."

Following Dr. Wiseman was a speech by Dr. Josiah Morse of the University of South Carolina. In a frank, but positive manner, Dr. Morse told the audience that the best leaders for the Negro race are those leaders who live in the South. "They know what you need most. Advice from race leaders at a safe distance is not good. You need real Southern leaders. I am a student of the Negro North and South. I am glad that few whites read the Negro press of the North."

Tuesday—8:00 ..... acw

Dr. Morse paid a splendid tribute to Booker T. Washington, stating that he was a great leader. "The Colored race" said he, "needs to put their heads and hearts together."

INTER-RACIAL CO-OPERATIO

Nashville Globe 4/16/20

In slavery days there was in th[e] South a class of Negroes whose ski[ll] as workmen and whose personal d[e]votion to their masters' interests e[x]cited general praise. They were th[e] house servants (chief of whom w[as] Mammy), the foreman in the fiel[d] and the mechanics, such as bla[ck]smiths, carpenters, coopers, etc. I[t] was into the hands of this class [o]f slaves that the masters, when th[e] Civil War came on, committed th[e] care of their plantations and the[ir] women and children. So faithfu[l] were those blacks that during the e[n]tire period of the war there was n[o] a single instance of a betrayal of th[e] trust committed to their hands.

After emancipation what became o[f] this house-servant and mechani[c] class, the most intelligent element [of] the slave population? To a large e[x]tent its members established home[s] for themselves, acquired propert[y] and became the leaders in gettin[g] the race started on the road to tha[t] remarkable progress which, afte[r] fifty years, is the wonder and adm[i]ration of the world. Thus it came t[o] pass that the best element in th[e] Negro race got more or less out o[f] touch with the best element of th[e] white race. The descendants of thi[s] house servant and mechanic class ar[e] today the preachers, teachers, do[c]tors, mechanics, farm owners an[d] business men who, as leaders of thei[r] race, live in their own world apar[t] from the whites. They are the new order of black men, whom, throug[h] the medium of the Southern Soci[o]logical Congress, and in other ways, the New South is coming to kno[w] and, to some extent, to understan[d]. They are a part of the South. The[y] are disposed to be as devoted to he[r] interests as their fathers were to th[e] interests of their masters. It i[s] through this new order of black me[n] that inter-racial co-operation can b[e] made effective.—Monroe N. Work, i[n] the current Southern Workman

Kansas City Call 4-24-20

Prof. Monroe N. Work has this to say under the caption: "InterRacial Co-Operation." "There are four important lines along which there should be inter-racial co-operation. These are the improvements of educational facilities, the betterment of health conditions, the improvement of farming and the establishment of more just relation between whites and Blacks." He states that Julius Rosenwald, who, by the way, along with our own William Volker, was one the largest contributors to the Paseo Y. M. C. A., has contributed for the promotion of Negro rural schools $311,955.37, and the Negroes in the districts where the schools were erected have paid $443,381.35 and the various states $354,032, and the white people $88,552.27. He shows how by more sanitary health conditions, the average Negro's life could be lengthened from the present 35 years to 50, thus doubling their working capacity and materially diminishing their $100,000,000 annual medical bill and making the beautiful South blossom more beautifully. The treatment of the Negroes in the South has compelled many to leave reluctantly with these words on their lips, "If I could get just treatment in the South I would be willing to remain there for lower wages than I receive in the North." He concludes that despite the increased and more violent lynchings, the general tendency of the times, however, and of the growing spirit of democracy is not reactionary, but progressive, toward a better understanding, a larger and more effective co-operation between the races; this, however, will take time."

Racial Co-operation - 1920

Individual Discussions.

DR. MOORE DISCUSSES PROPER BASIS OF RACE RELATIONS AT SOCIAL CONFERENCE

Raleigh Independent
4-3-20.

MAKES STRONG APPEAL FOR SOCIAL JUSTICE TO BLACK MAN

Raleigh Independent
4/3/20

The following address delivered by Dr. A. M. Moore, Pres., of the N. C. Mutual Life Ins. Co., before the Conference on Social Welfare at Goldsboro was characterized by the some of the white press as "dark" and unappreciative.

Mr. Chairman and Members of this Conference:

Please permit me, in the beginning, to thank you for this honor and priviledge of cosferring with you, in the interest of the Negro people of our Southland, on these questions of great significance in the healthy and amicable development of both races: and for the very helpful and uplifting things I shall bear away with me a result of this gathering.

This is a day of thanksgiving rather than of complaint with the Negro race, because of the growing consideration that the white people of the South are giving more concern than ever before over the Negro's future, and are uniting with him in the hope of adjusting the difficult problems that confront both races in a greater degree than ever before.

It was with a very great degree of happiness that I read, some time ago, the statement of Dr.E.C. Branson, in which he said: "The relations between the races is betttr in North Carolina than in any other Southern State except, possibly, Virginia." I can testify from my own personal knowledge to the truth of this statement. It was my pleasure and duty to serve as Supervisor of Negro Economics for North Carolina, under our Godly Governor, T. W. Bickett and the United States Department of Labor, during the war and after. I could fill the time allotted to me by telling you of the honset and humanitarian efforts of our white employers in behalf of better working and living conditions for Negro workers and a better racial understanding.

I come before you, therefore, with no thought of underesimating the hopeful signs of increased cooperation and better understanding between the races that will, in the end, adjust all our misunderstandings. But I come as a witness under oath, pledged to tell you "the truth, the whole truth and nothing but the truth." It iis my sacred duty to look facts in the face, with you, and see what the future holds; and I beg you to receive what I say in the spirit in which it is given and to help me to define the proper basis of relations for our racial groups.

During the period following slavery there was a spirit of helpfulness and personal interest on the part of white people toward colored people that does not now exist. No farm or household was complete without its Negro cabins, and the master and mistress took a personal interest in their emplayes, taught them to read their Bible and to write and to live upright lives. The colored people also felt their master's interest to be their own.

But as time went on the Negro laborer was put on a salary basis which was small, because of the impoverished condition of the South and this minimized his personal interest in his job, and in his employer. Negro women want to manage their own households, in Negro settlements, and left behind the hired girl who did not continue the old attachment with her white mistress.

This girl, because of her weakness and because of the unfortunate position in which she was placed, became the victim of the passions of her white overlord, and a race of mulattoes was begun. This so enraged the white mistress, with her higher moral standard, that she thrust from her and from htr heart the dishonored mother; and from that day she came to hold in light regard the virtue of Negro women.

Then followed the period of estrangement, leading down to the present. White women came to hate black women and to give that hatred to their children. Likewise, black women bore a deeper hatred, because it was colored by a terrible social injusticit to her and htr off-spring; and she taught that off-spring to distrust and to hate white people.

The Negro woman went thru a period of suffering and despair, as an atonement for her sin in permitting herself to be overcome by her employer; and she has purged her soul and strengthened her Christian character to an extent that white women have not yet come to recognize. This failure to acknowledge the atonement of black women for the sins of the past must be recompensed in the future by the white women of the South, before the races can come to the fullest self-respect.

In the period of estrangement following the Civil War, the entrance of the freedmen into politics served especially to deepen the hostility between the races. Without commenting upon the grosser irregularities, the errors and injustices on both sides, I may mention the one thing that has remained the most harmful to my ptople. The white politician began then and has kept up ever since a campaign of villification and abuse which has magnified every fault and minimized every virtut of the Negro. Ht sowed the spirit of hatred which is reaped today in the utter lack of understanding on the part of both races. I do not at all obscure instances of misuse of the ballot by the new voter, but the Negro with his natural love for his recent master, would have overcome the vicious and unscrupulous elements in his race, had the unscrupulous white politician not made capital out of his ignorance.

Even since the elimination of the Negro from politics the tirade is unabated and his condition has been made worse. He was advised to turn to business, education and religion, and he has done so. But it has only intensified his hardships, because he is stripped of all political power and incapable of checking the drift of sentiment against him. The life of the educated and thrifty Negro is today cheaper than it was in the days of slavery. He feels today that he is driven away from his property often because he owns it. Churches, schools and lodge halls have been burned down and fine homes dynamited because of ill-will against the owners. In many communities Negroes will not accumulate property for fear of having to leave it at any time.

Note, for instance, the growth of lynching which has helped to make life for the Negro unsecure and dependable upon the whim of the mob. Since 1889, 3,308 persons, nearly all Negroes, have been lynched, some of whom are women. In 1919, 77 Negroes were done to death by hanging, burning, shooting, drowning, beating and cutting, four of these occurring in our own State.

It used to be charged that lynchings only followed cases of rape, but of the 77 persons lynched last year only 19 were alleged to have committed this unmentionable crime. The others were killed for various reasons, many of them frivolous.

It has also been thought that this hideous crime was the expression of desire for social esuality. I believe it very clearly is not. The mind of a rapist is steeped in ignorance debased by hatred and debauched in the desire for revenge. Like a mad dog he runs amuck in the community seeking whom he may devour. If this crime was an expression of the desire for social equality it would occur among the class of Negroes corresponding more to the Anglo-Saxon type, as it usually does not. It is also noteworthy that this crime was unknown when sympathetic relations existed generally between the races; and that friendly white people who help the Negro and who are more often in contact with them are never the victims. And lynchings usually occur in districts where the races are farthest apart.

The effect of a lynching is far worse on the white race than it is on the race of the victim; for only one Negro is lost to his race but a thousand murderers are turned loose on the whites with fiendish passions and lusts aroused to be satisfied on white and not black people.

Another thing much misunderstood is the matter of segregation. There persists a mistaken feeling on the part of many white people that Negroes desire to live among them.

(over)

The thought that the Negro simply wants better surroundings and modern improvements, such as may be found in any white neighborhood and are not usually found in any colored section, never seems to be considered. There is no objection on the part of Negroes to separation itself, so long as that separation is not promulgated on the theory of inferiority and is not used to deprive the Negro of improvements which he is entitled to have as a tax-payer. The whole tendency on the part of the Negro is toward a natural selection of his own kind, even among his own race; and removal from among whites is prompted by a feeling of loneliness for his own and a desire to avoid friction.

But the penalty for this natural human desire is unwholesome surroundings and indecent environment for the rearing of Negro children, because of the failure of those who make the laws, collect and appropriate the taxes and govern the cities, to improve and police Negro sections and to take a genuine interest in the community life of the race. The segregated district has meant in the past unsuitable living quarters, a higher mortality, especially of children, increased insurance rates on life and property, inadequate lighting, policing, sewerage and drainage.

It has recently happened in my own home city, during the influenza epidemic, that the streets of our isolated Negro section were so muddy that automobiles could not make deliveries of soup and medicines after they had been prepared for the sick. There are entire counties in Mississippi and other parts of the South without any whites at all; but these districts are uncared for and are taxed without any representation.

Similarly, the "Jim-Crow" car has meant inferior accommodations of travel, filthy coaches, waiting rooms and toilets; often only one toilet for men and women, while colored passengers pay the same fare as white passengers. The principle upon which the "Jim-Crow" Car is established—that of racial superiority—is iniquitous and is a humiliation to everyone who is forced to submit to it. But the humiliation of the "Jim-Crow" car is small as compared to the humiliation of the "Jim-Crow" spirit that dominates every walk of the Negro's life.

If only the white people would think of the lofty position they occupy in American civilization, they would certainly see that it requires no emphasis to remind colored people of their superior intelligence, political experience and social development. This is evident from all the Negro can see about him; it is written on the skies. It is therefore never necessary, and it only aggravates, to curse, kick, abuse and "Jim-Crow"; to speak of colored people as "niggers," "coons," or even to call them "auntie" or "uncle." These things only embarrass colored people and do not strengthen the case of the white man. The custom of newspapers to ridicule the efforts of colored people iis also a gratuitous insult that they have to meet on every hand.

God made of one blood all races of men. Superiority of races comes through service to mankind. The great races of the past who forgot their duty to their fellowmen perished from the earth. The great white race has been preserved as teacher and lawgiver of all mankind, but it must not forget its Christian mission and duty to lead and to love the weaker and darker races of the earth. There is a pronounced tendency on the part of white people earth.

Continued Next Week.

NOTED WHITE CLERGYMAN APPEALS TO SOUTHERN WHITES

For Enfranchisement of Negroes Says Civilization Can Only Be Built On Justice

Times Plain Dealer
11/6/20

Birmingham, Ala., Oct. 31.—Political party affiliations, Woodrow Wilson, the League of Nations and the Negro question were commented upon by Dr. Henry M. Edmonds Sunday night in a sermon preached at the Lyric theatre before a large congregation.

Dr. Edmonds said in part:

"God, the maker of man, put into him the desire to serve Him best; and nothing but a free man can serve God as He must be served! The vote is the very signature of freedom. Cast is as a sacrament, realizing how long it has been coming, how much it has cost. Vote as an act of praise to Almighty God, realizing that you are the recipient of the noblest privilege of the human race!

"The ballot is still an experiment, however, based on God's confidence in men. Will we be big enough, will we be morally stern and stiff enough to get away with this experience? Some things indicate that we are not sufficiently ready for it.

"We ought not to care about party affiliations when it comes to the election of our city officers. And in the case of primaries we could see to it that the right kind of a man is selected for the ticket. In other matters we should only ask if the man has sense enough to employ labor, to maintain a police force, if he is honest enough to handle our public money, if he is the right kind of a man!

"As for my part, I am going to vote for the man, regardless of his party affiliations, who is honest and clean and able to do the job!" At this statement, the audience echoed Dr. Edmonds' policy with loud applause.

"I'm not a republican nor a democrat. I'm an independent. I want to say one word about the League of Nations. I don't care how many articles there are in it. I don't care about Article X. I only know that every democrat and every republican desires some sort of concerted agreement among nations which will say that all wars shall cease in the future. And whether you vote for Harding or Cox, have in the back of your mind the determination that we shall yet secure some sort of understanding by which wars shall cease.

"Several years ago when Theodore Roosevelt was living he was severely criticized by many people. I always sympathized with him. I always thought that he was a man and that he had a right to his convictions. Theodore Roosevelt is dead. But there is another man living today who to me is one of the saddest casualties of the late war. He sits there tonight, in Washington, bent in body, broken, gray, never to be himself again.

"Out of Anglo-Saxon chivalry let's be fair to him and not kick him when he is down. I ask no vote in his behalf. I only ask this: let's have a brotherly thought in our minds for Woodrow Wilson; let's not make his last days a life of darkness, we to be stung later by the thought that we were anything less than kind in our hearts toward him.

"And now I approach a difficult phase of my subject. 'Let my people go that they may serve me'—that demand came out of God's confidence in men. We are all made of one blood. That is, our hearts and minds are made to answer to the same call. Regardless of whether we are black or white, rich or poor, we are all men.

"I think that we ought to register the Negroes if they can present the constitutional qualifications. I know that many good men disagree with me. They say that if we give them the ballot they will soon want social equality and everything else. They say that will bring bloodshed; that the Negro will sell his ballot, the polls will be corrupted, and that will bring on more bloodshed.

"I don't see how we can build a civilization that isn't just. I was born in the south. I was reared by them. I have lived with them. I don't want to be a fool just because I am a preacher. But as long as God's laws exist, I don't see how we can build a civilization that is not built on justice."

Urges Negroes to End Racial Discrimination

R. N. Baldwin, White, Tells Urban League Here This Is Not "White Man's World."

NEWARK N J EVE NEWS
OCTOBER 20, 1920

"Real Democracy" Is Appeal

"The white man will do everything he thinks he can get away with to keep the negro a laborer," declared Roger N. Baldwin, a white man, in an address this morning before the opening session of the National Urban League in the First Presbyterian Church.

"This is not a white man's world, and it is up to the black race to convert the white man to a world that knows no discrimination," he continued. "The equality of the races is the problem ahead—it looks far off, but it is bound to come. Organization is the only way for the negro to win a square deal. And that organization is under way."

Baldwin is a member of the American Civil Liberties Union and an ardent worker for the emancipation of the negro from the "yoke of race discrimination."

Baldwin declared that every move made by the negro to organize in his own defense is branded by the whites as a Bolshevik or "Red" movement. This, he asserted, is for the purpose of preventing the advancement of the race and to force the negro to "keep his place." He also stated that the negro always has received a "dirty deal in industry" and cited several alleged instances of discrimination.

The conference was opened by an address of welcome by Dr. W. H. Vail, also a white man, who is president of the New Jersey Urban League. Mrs. Mary McLeod Bethune, principal of the Daytona, Fla., Industrial Institute; John T. Clark of Pittsburgh and William H. Ashby of Newark were speakers. Dr. W. G. Alexander acted as presiding officer.

The sessions will last three days. Morning and afternoon meetings will be in the First Presbyterian Church and evening meetings will be as follows: Tonight, Bethany Baptist Church; Thursday night, First Presbyterian Church; Friday night, Thirteenth Avenue Presbyterian Church.

Mr. Clark, in his address this morning, said that the negro does not seek increased wages or luxuries as the solution of unrest. A real democracy is what he wants, he asserted.

Mr. Ashby urged that negroes own their homes in districts inhabited by white people in order to eliminate the segregated district plan.

Racial Co-operation – 1920

Miscellaneous Discussions.

For Immediate Release.

(Southern Publicity Committee.)

LABOR SHORTAGE IN THE SOUTH

The Negro migration and the war are charged with the South's labor shortage, and the consequent losses, actual and potential to Southern development. But Southern labor shortage is pretty much like a water famine in a community which permits big holes in the sides of its reservoir.

The 1910 census reports the death, during the first twelve months of life alone, of almost 22 per cent of Negro males born alive. With 10,000,000 Negroes in 1910 the size of this hole may be readily calculated. For Negro females the loss in the same period is 18.5 per cent—another sizeable hole. For white babies the loss is 12.3 per cent for males and 10.2 per cent for females. Lots of waste there, too. A white boy's expectation of life at birth is 50 years, a Negro boy's 34 years. What is the migration to this?

If the South's needlessly-dead boys, white and black, had been cared for and reared to healthy manhood, with a reasonable span of working years, cotton would not have wasted in the fields nor production lagged anywhere. Not only more workers, but efficient ones, are needed. That requires war on hookworm, tuberculosis, malaria, venereal diseases, dirt, flies and bad housing.

The fight is on in earnest. One of Booker Washington's big, simple plans was to have a yearly Negro Health Week, when educated Negroes everywhere should give their people a week of intensive training along hygienic and sanitary lines. The Virginia State Board of Health saw the value of the plan, and cooperated almost from the first, with increasing profit to the state. The Maryland State Medical Association took it up a year or two ago and with the personal help of the governor, the faculty of Johns Hopkins, and the colored doctors, put over a big educational campaign. Their cooperation has continued. The North Carolina Board of Health has stretched Negro Health Week into a continuous campaign, covering the state with permanent county organizations, with most encouraging results. The State Public Health Association of Texas has n official who gives his whole time to alth work among Negroes, and will utilize this year's Health Week to the full. Elsewhere white medical associations are following Maryland's lead, and arranging for vigorous cooperation with the Negro doctors.

If war and migration result in proper care of its resources, human and physical, the South may look for unexampled prosperity for white and black alike.

CHAMBER OF COMMERCE AIDS NEGRO DEVELOPMENT

The general manager of the New Orleans Association of Commerce, in speaking recently of the Association's plans for aiding Negro development, said, "After a series of conferences we had the local Negro leaders undertake to organize 'the Colored Civic League of New Orleans.' The main object of this League is to promote the economic betterment of the colored race. It has no connection with any outside organization, and the scope of its work will be purely local, such as the betterment of housing conditions, promotion of sane racial propaganda, operation of an employment agency, to make the 'floater' a producer, and to educate the Negro race as to its value as an economic factor in the development of the South.

"We have an advisory committee closely cooperating and advising with the League's officers; and while the work has not been underway long enough to be able to point out definite accomplishments, we are very hopeful as to the ultimate outcome."

For Immediate Release.

(Southern Publicity Committee.)

THE OLD NEGRO AND THE NEW

A Durham, N. C., firm is showing in a novel manner that kindly race relations may be carried over from the old days and adapted to up-to-the minute business. The Durham Hosiery Mills has just opened a new factory which has been named after John O'Daniel, an old colored man who served the parents of the mill company's president in former days with a faithfulness which his white friends feel deserves the recognition of people of both races.

The mill will be operated entirely by colored labor; and in making this industrial opening for Negroes the company is providing homes for the workmen of modern type, preserving under present conditions the tradition of an older generation of consideration for its workers.

The educational advantages for Negroes in Durham are excellent, owing largely to the generous interest of Col. Carr, father of the mill company's president, who is living evidence that an old Confederate soldier may remain a constructive force in his country's service into a green old age.

ORGANIZING NEGROES FOR LAW-ENFORCEMENT

Chattanooga, Tenn.—Every Southern state has some committees of both races who are working out locally better racial relations: but Tennessee has undertaken a more ambitious project—the organization of both races throughout the state for obedience to law and for inter-racial good will.

The white Law and Order League, with Gov. Roberts behind it, has organized a Cooperative League among the Negroes, which, like its white prototype, is rapidly covering the state in both town and country districts. It is everywhere in close touch with the white organization. Its recently-published program, which is endorsed by the white League, calls for better race relations, obedience to law and punishment of criminals without regard to race, better schools, promotion of health, wider industrial opportunities, equal pay for equal work, and better home life in city and country.

Leading Negroes all over the state are already enlisted; and men of both races consider Tennessee's outlook bright for harmony and for industrial development.

JUSTICE IN SOUTHERN COURTS

Athens, Ga.—A recent report on justice to the poor in America charges discrimination against them in most of our petty courts without regard to section or race. The judges of New York's minor courts claim that special modern provisions in that city now clear it of this general charge; and there are many indications of a demand in the South for a better justice for the poor, and especially for the Negroes, who constitute the bulk of that class.

The charge of Judge Cobb, of Athens, in the trial following an outbreak of mob violence in Clark county, elicited emphatic endorsement throughout the South. People as far apart ecclesiastically as the Catholic bishop of Savannah and the protestant ministers of Atlanta are publicly calling for law-enforcement in Georgia courts without regard to race. In a number of states grand juries have recently found true bills against whites accused of injustice to Negroes; and a Mississippi judge has recently imposed a sentence of fines and imprisonment on white men convicted of such offences.

Right-thinking people everywhere have always stood for such justice: but in the South, as elsewhere, there is discernible a new coherence among the units of this class which promises it a fuller power of control.

For Immediate Release.

(Southern Publicity Committee.)

A NOVEL BRAND OF ADVERTISING

The Chamber of Commerce of Pine Bluff, Ark., recently inserted a full-page advertisement in the local morning paper which bespoke for that body both originality and common sense. The advertisement declared it a self-evident fact that "the rational contentment, prosperity and progress of the Negroes of our county are essential factors in the permanent prosperity of our community as a whole;" that "we, the Chamber of Commerce, are in favor of a policy on the part of the white man which will inspire in the Negro not only respect but confidence, loyalty and esteem;" that "every proper means should be adopted by the white race looking to the sane encouragement of the Negroes among us . . . that they may be made to realize a community of interest with the white people, and may feel a well-grounded confidence in our interest in their welfare. It is the purpose of the Chamber of Commerce to further these objects."

To this end the Chamber announces a committee, composed of prominent white citizens, including a former mayor, and of two colored men, "to cooperate with our Negroes in their efforts toward the general betterment and the moral and material progress of their people. The committee, or any member of it, will give a patient and considerate hearing to any suggestion, proposition or complaint from any respectable Negro of this county. This is an invitation to the confidence of the Negroes of Pine Bluff and Jefferson county extended by the Chamber of Commerce in behalf of the white people of the county."

RACE QUESTIONS AT TUSKEGEE

The Tuskegee Conference has grown with the years from a little gathering of near-by Negro farmers into a forum where white and black from all over the South can talk over the matters which concern them all, and arrive at a better understanding. Some of the most distinguished white men of the South have spoken there, and distinguished white women too. This year was no exception to the rule. Mr. Harris spoke, the Superintendent of Education for Louisiana, who is putting his state, in the forefront of educational progress for both races; and Mrs. Mathis, who did such remarkable work during the war as speaker for the Alabama Bankers' Association. The principal speaker, however, was Gov. Bickett, of North Carolina. He quoted as applicable to both races Booker Washington's advice to Negroes—"to forget their grievances and remember their opportunities, think less of what they can get out of the world, and more of what they can put into it." As for progress, "the burden rests upon the white man to point the way. We are the dominant race, and our very supremacy is a challenge to justice. We cannot do the Negro a great wrong without doing ourselves a greater injury."

The hopeful tone of the conference was marked. Both races are fortunate in the type of leadership for the Negroes developed by Hampton and Tuskegee. Dr. Moton's influence with his people grows; and the very unrest that exists is bringing out with new emphasis the determination of the leaders of public opinion in the white South to secure for the Negroes a square deal.

For Immediate Release.

(Southern Publicity Committee.)

RACE COMMISSION IN ARKANSAS

Little Rock, Ark. Gov. Brough has appointed a state Commission on Race Relations, with ten white and ten colored members, the governor himself making the odd man. This commission meets monthly, or oftener if necessary, in the governor's office, to consider causes of inter-racial friction and to find remedies. Dr. J. H. Reynolds, of Hendrix College, is chairman of the commission, which, according to one of the leading Negroes of the state, is doing effective work in diminishing the racial antagonisms which had developed.

Several Southern governors have called inter-racial conferences to consider similar matters; and the governor

of Illinois has appointed a permanent commission similar to Gov. Brough's—one of the many tokens in the activities of both church and state that right solutions of racial problems are being recognized as no longer sectional but national.

GROWING ORANGES AND GOOD-WILL.

Florida papers report the sale in DeLand of a 40-acre orange grove for $18,000, the seller retaining the year's crop, which is valued at $6,000. The grove was bought by white men from its colored owner, of whom the DeLand paper says:

"James Wright is a Negro, and this grove is only one of several he owns. Jim is probably worth from $80,000 to $100,000, all of which he has made during the past 20 years around DeLand by hard work and by attending to his own business. He is a live wire. His name can always be found among the large donors to any fund for the public good. The News wishes that DeLand had a hundred Negroes like Jim Wright, who makes two blades of grass grow where none grew before."

NEGROES AT BLUE RIDGE CONFERENCES.

The Southern College of the Y. M. C. A. is putting up at its summer assembly grounds at Blue Ridge, N. C., a Colored Speakers' Cottage in preparation for next summer's conferences and classes. The Y. M. C. A. has been a pioneer promoter of better understanding between the races for many years, especially through its work in the white colleges, where the South's future leaders are encouraged to study local conditions in their broader relations. Several inter-racial conferences have been held in which colored speakers have taken part; and colored men have been asked to speak before some college Associations, as at the state university of South Carolina, and, more recently, at Wake Forest, N. C. This policy finds enlargement in the new building at Blue Ridge, where colored speakers can be provided for on the assembly grounds.

"We believe," says the head of the college, "that the time has come when white people must hear of the needs of the Negro from Negroes and not from other whites." Dr. Moton, of Tuskegee, will be one of the first colored speakers at the Assembly next summer.

Racial Co-operation – 1920

General

Discussions

"FOUR VIEWPOINTS FOR THE STUDY OF THE RACE QUESTION"

The Survey
Record
12-23-20

We are publishing from "The American Lutheran Survey" of Columbia, S. C., an article entitled "Four View Points for the Study of the Race Question." In many respects the article coming from a Southerner and representing the Southern viewpoint is good. We notice, however, that the words "North" and "South" are capitalized throughout, but the term "Negro" is not, which is representative of the psychology which minimizes the part which the Negro is to play in the solution of the problems of race.

The four view points as expressed in the article are the viewpoints of the Southern white man, which is first; of the Northern white man who lives in the South, of the Northern white man who has not lived in the South but has had some contact with Negroes of the high type in the North, and of the Northern white man who has only theoretical knowledge of the Negro. We are surprised that the Survey should be so hard on theorists, when we know that practically every reform which has been established in any nation has been largely the work of theorists. Those who began the fight against whiskey were called theorists. Those who at first stood against slavery or stood for votes for women were called theorists. Christopher Columbus was a theorist, and many today call Jesus himself a theorist. The point of view of those men who do not want to do right, is usually to call men and women who are uncompromising for the right, theorists. So the Northern man who wants justice for the Negro is a theorist.

But the main thing which surprised us in the article in so ably edited a magazine as the Survey, is the **total ignoring of the viewpoint of the Negro.** It strikes us that one of the most vital factors in the study of the race question is that of the psychology of the Negro. What does the Negro think, what does he want, what is the reason for his thoughts, the reason for his desires?, etc. If there areetao cmfw shrhh desires, etc.? To ignore the Negro viewpoint is to fail to understand intelligently the race question. If there are Negro agitators, which seem to trouble the conscience of our white brethren, it would be well to inquire as to the baisis for their agitation; if there are Negro theorists, what is the basis for their theory?

If there will ever be any serious trouble in this country on the race question, it will be because the white people of the South persistently ignore the point of view of the Negro himself. We believe if the Christian people, represented by the American Lutheran Survey and others want to help to understand and solve the race question, that one of the most vital things they must learn is, the point of view of the Negro. It is unfortunate that the so-called Northern theorist is about the only one who understands the point of view of great mass of colored people. We would like to know if the American Lutheran Survey, for instance, understands the point of view represented by the colored people who apply to the Negro in South Carolina the principle that "taxation without representation is tyranny," and that there ought to be some form of representation in the legislature of South Carolina and other states by which the colored element which comprises fifty per cent of the population can get a hearing. It would be inconceivable to a man with only theoretical knowledge of Christianity that the Christian church could be silent in the face of such a great injustice to half of the population of the state. Perhaps that would be called agitation. **But we ask** if it is agitation, is it not the thing we praised in Patrick Henry and others? The colored man would like to know, when more than half of the labor of the state which produces the cotton and the corn and build the roads and lays the foundation of the wealth of the state, why should that half—the colored people of South Carolina—be put off with the worst kind of schools, and in some places hardly any excuse at all for schools, their teachers paid the poorest salaries, and the educationa l funds systematically diverted from their people. That is the Negro point of view. Another Negro point of view is to know why it is practically impossible for colored men to get justice before the courts and that mob law is made to prevail, while there is practically no concerted effort upon the white Christians to stop it, and the courts are abettors of lawlessness against Negroes. It is believed from the Negro point of view that if the white church combine itself to stop lynching and to see that colored men get justice before the courts, the condition could be much relieved. And because the white Christian church is so criminally silent on such vital issues of decency and law and religion, the average Negro view point is that the present day white Christian understands Jesus about as much as the scribes and Pharisees of old—to be perfectly frank about it.

There is a growing discontent among the colored people all over the South because the colored man cannot get justice before the courts, because a mob may come in at any time and take his belonging, in fact, his children and his wife, and he has no redress, and because Christian press and pulpit, instead of standing up against these wrongs, are often found either silent or condoning them.

We believe that if our friends North and South will seek to understand the sentiment of the colored man, and the point of view of the Negro, some progress will be made in reducing the strain between the races. Of course there is an attempt to try to ignore the point of view of the so-called Negro agitators. This attempt will be as successful as it has always been in stopping agitation for righteousness. It will not succeed until the wrong is righted. It is the agitator who is to be reckoned with in everything, because he exists largely because of the element of truth in what he says. There may be a large part of error in the same. The agitators against slavery, and against liquor, many of whom were unduly radical, yet had a fundamental of truth, and their very radical speech was necessary to wake dull consciences. The Negro agitators are the men who are leading the Negro race and it will only take time for the mass of Negroes to get the message of these agitators before they will take the truth they have.

If the American Lutheran Survey really wants to help relieve the racial strain, it must give great consideration to the Negro view point (and we print Negro with a capital N). It could do no better work than institute all over South Carolina and elsewhere forums or committees where the two races will get together on an honest basis and each frankly give the other its point of view.

HAVERHILL MASS GAZETTE
DECEMBER 23 1920

Colored and White Women Are to Work Together

Twenty influential colored women representing 15 states were called together recently at the National board hearquarters of the Y. W. C. A. in New York city to discuss with the officers of the board the possibility of closer cooperation between the women of the two races in their common efforts for girls. "We realize the impossibility of achieving Utopia immediately," said Mrs. Mary McLeod Bethune, principal of the Daytona Industrial institute of Florida and one of the leading delegates, "but we ask that the thought of the white women and colored women may be toward closer working together and that some day, as soon as it is feasible, we colored women may have representation on both national and field boards of the association."

The colored women present were from Missouri, Kentucky, North and South Carolina, Georgia, New Jersey, New York, Mississippi, Iowa, Indiana and Pennsylvania. Among the delegates was Mrs. Robert R. Moton, wife of the head of Tuskegee institute.

The national board of the Y. W. C. A. started work among colored girls 13 years ago and now has a staff of ten trained colored workers at headquarters in N. Y. City and 98 in different cities of the U. S., with 58 centres for colored work. The colored membership is 76,
20.

RACE RELATIONS

A new bulletin for pastors on Race Relations has been issued by the Home Missions Council. Unlike most Bulletins it is an unusual compilation of facts concerning Negro Migrations, Facts of Violence, The Effects Upon Negroes, The Christian Conscience of Chicago, The World War and Its Effects, Negroes Who Have Made Good, The New Negro, What Denominations Are Doing, National Remedies, Better Church Life and What Can Northern Christians Do? These facts will be of great service to every pastor who accepts the challenge of today to help remedy existing racial evils. The publication of this Bulletin is based on the realization that the most fundamental task in Christian Americanization is the attainment of great common ideals of life and character among the varied peoples of this country and the promotion of a spirit of genuine brotherhood through all classes and races in our land. Historically, numerically, strategically, the Christian relations of the colored and white people o fthis country is of first importance so far as Christian America is concerned. Colored and white must live, work, worship and be which we strive together shall be realized by our common endeavors.

There are two ways in which we can thus send out light for the cause of our spiritual and vital democracy, in its relation to the race problems, a vital influence, which shall be appreciated by generations yet unborn. The first is through our educational institutions. I do not need to plead for the value of the influence of a teacher over human life. I presume there is no one of us who cannot look back to his school days and find at least some one teacher who put the stamp of his personal influence on our lives, whether they succeeded in getting any information into our skulls or not, we have gone upon our winding ways in life, thanking God there was some character which personally touched our own lives, which gave birth to a principle of vitality which has transformed our lives, which has been of such untold benefit to us and will be of just as much benefit to the members of the alien races in our country. The Negro is unfluenced easier than the white man anyhow, and I haven't a doubt if the books could be opened and we could know in the last forty years of the Negroes' lives which have been lifted up and straightened through the pure, devoted, powerful influence of the teachers, who have left the comforts of the North, to go where they are to minister to them, and an equal number of books opened concerning white folks who are here, it would be found that our colored friends had made a more effective use of the teacher's influence on their own lives than had we ourselves. In all events, it is important at this time that we should not only withdraw one iota of that work which we are doing for threse races, but rather multiply it. My heart always thrills with horror when I read the stories of those tremendous injustices which now and then are inflicted upon our colored people through the craven cowardice of the white man. That is just simply what it is—craven cowardice. But I often think in the quiet of my study if it were possible, I would like to make this answer to it: It belongs to those areas of life where the pure spirit of spiritual democracy has never been allowed to express itself. But if for every Negro life thus unrighteously and cowardly taken, we could put ten boys and girls under a teacher in the South and train them up in our educational methods, they should have the wisdom to take their places in our American life as true disciples of our spiritual democracy, it would be the finest revenge that humanity could possibly take.

The Influence of Religion.

One thing more: It has been said too, side by side with the influence of the teacher stamping life, there must be the influence of religion. When Emerson said "The soul of all improvement is the improvement of the soul," he was making a tremendously authentic statement, though I do not think he was conscious of the fact at the time. No one can be a student of American history without being reminded over and over again of the essential and absolute rectitude of that sentence. Only as the soul of the people is lifted up to God; only as God lives through a crisis in the hearts of the people, can they be lifted up and strengthened. The last solution of this problem of the relationship of democracy to the Negro is to be found in that common worship of Almighty God through Jesus Christ, His Son, by virtue of which the relationships between the temporal and the eternal are forever kept in consciou[illegible] the souls of weak humanity are strengthened to meet the challenges, to bear the burdens and to win the victories which are always first gift o Faith. True democracy, not as an artificial affair, but as a vital, spiritual, living affair, devotedly, patiently, heroically lived out by our sons and daughters, will result, first of all, in new relationships of comity and respect between the different races, which will bring the strength of each race to the fore and the recognition of that strength as an essential contribution of the race to the democracy of tomorrow. It will mean more of our own boys and girls being willing to adopt the sacred and inspiring profession of the teacher, that they may teach the young lives and build them up in the holy things; it will mean a new era for religion; a new regulation of the gospel of Jesus Christ; a new courage as we go forth to meet these alien races with whom we must share the Americanism of tomorrow.

NASHVILLE, TENN.
MAY, 1920

Saving the Negro—and the South

Religion faces in many directions. It looks God-ward, and man-ward. The political, social and economic phases of religion cannot be separated from the purely spiritual aspects. When we speak of "saving the South" it is a mere platitude unless we mean that the whole life of the whole people of the land is to be brought under the influence of and actually dominated by the religion of Jesus Christ.

The South is largely an agricultural section. For a hundred years its people have been for the most part farmers, and have depended largely upon Negro labor. The Negro's contact with the Southern white man has been under God the greatest blessing that ever came to him. The Negro has not been an unmixed blessing to the South, but in many ways he has been a blessing. Following lines of natural development, the economic life of the South has been built around the fact of Negro labor. This has powerfully affected political and social conditions, and all together have reacted to shape the country's religious life.

Many things have conspired within the past few years to draw the Negroes from the South. They have gone by the tens of thousands, and are still going. The North finds itself short by ten million men of needed unskilled labor. Foreign immigration has almost ceased. Naturally the Northern employer turns to the South with its supply of easily-handled, simple-minded, teachable, toil-inured Negro labor. Attractions are offered that appeal mightily to the Negro's love of travel and adventure, with the result that he tears himself away from an environment that is normal and associations that are familiar, to go where all is strange, the struggle for money the supreme matter, and the religious element almost if not quite wholly eliminated. The tragedy of the guileless country Negro in the city's maelstrom is full of deep pathos.

The sinister political side shows itself in the thinking of unscrupulous politicians who fear the power of the "solid South," and are bent on breaking it. "Gut the South" is their inelegant but forceful slogan. The removal of a sufficient number of Negroes would pave the way for a revival of the effort to reduce the South's congressional representation, thus crippling her politically.

The Negro is worth saving in and for himself. He is a human being, with an immortal soul, for whom Christ died. He is also worth saving for the South's sake, for to lose him would work untold hurt to our beloved land. He is worth saving for the nation's sake, for he is destined to be either a helpful or a corrupting influence far beyond his own or his race's conception. He is worth saving for the Kingdom's sake, into which, by reason of his child-like faith and intense religious nature, he can be so easily won.

A series of conferences, under the leadership of Dr. O. L. Hailey, is being planned to make the connection between Southern Baptists and our Negro brethren vital, and to meet squarely the situation which has arisen. These conferences are full of promise. Let us realize afresh our responsibility for our brother in black, and study anew the significance of the conditions which confront him and us in the South.

CHICAGO ILL NEWS
JUNE 22 1920

Need of Race Co-Operation.

That alert and courageous negro policeman, Joseph Owens, who was shot in the line of duty Sunday night afforded further proof that the right solution of the negro problem in America must be worked out with the co-operation of the negroes themselves. Similar proof was furnished by a number of colored citizens who worked earnestly and effectively with their white neighbors and the police to prevent rioting after the extraordinary outbreak which began with the shooting of Owens by a colored agitator who had deliberately invited trouble. Owens was shot while endeavoring to protect the American flag from insult.

Policeman Owens is no exception. The many thousands of intelligent and law-abiding negroes of Chicago are willing, as was Owens, to assist in preventing disorder because of their devotion to and instinct for good government. They work in this direction under great and needless difficulties.

Whites and negroes by co-operation can greatly alleviate evils of this sort. Responsibility for such disorders must be laid upon the authorities. The mob spirit that is abroad must be met with sternness and justice. Reckless agitation that tends to arouse this spirit among either whites or negroes must be rigorously put down.

Race Relations - 1920 Alabama.

QUESTION OF SOCIAL AND INDUSTRIAL ECONOMY DISCUSSED; FIES MAKES PLAIN THE SITUATION

NEGROES RELATION TO HIS CHURCH AND SCHOOL IS DEBATED AND HE IS COUNCILED TO CONTINUE IN FAITH.

The Birmingham

BISHOP PHILLIPS ENDORSED THE ADDRESS WITH EMPHASIS

18-4-19 Rptr.

(Special to Birmingham Reporter.)

Sipsey, Ala., October 2.—Declaring that there are many existing abuses to which the Negro is subjected, and that the abuse in need of immediate correction is the miscarriage of justice in some of our courts; that we are facing an era that will mean much to those who have been oppressed and persecuted, and that Americans, particularly, realize that justice and a square deal must be accorded to all, Mr. Milton H. Fies, vice-president and general manager of the DeBardeleben Coal Company was roundly cheered in his address delivered before the Centenary Council of the C. M. E. Church recently held here.

As a frank, sound and sympathetic pronouncement of the Race problem, Bishop C. H. Phillips declared it to be one of the ablest to which he had listened. The speaker was introduced by Prof. R. W. Taylor as a man "who is too big to be little and too great to be mean."

Mr. Fies spoke as follows:

The great thinkers of the world believe that as a result of the war mankind in the end will be largely benefited. They believe that we are facing a new era of higher thought—an era that will mean much to those who have been oppressed and persecuted—a day which will bring us nearer to the realization of the brotherhood of man.

There is no doubt but that the world for four years has been thinking and is at present giving consideration to values that heretofore have never been seriously considered. Certainly war demands all sort of readjustments—mental, moral, and spiritual. I think that mankind now generally appreciates the interdependence of all nations and races; and that we, of America, particularly realize that to all of our citizenship must be accorded justice and a square deal.

This new born spirit must not be abused nor be permitted to die—but, rather, must be fostered and cherished so that its fruits will be of lasting benefit to all.

The Negro, long persecuted, has again proven his metal, as he has on many previous occasions when his country called him. Not only has he made a good so[illegible] but he has, with the loftiest of sp[illegible] played his part in the appeals [illegible] his country has made for money, for charity, and for worthy manhood.

"When told of the volar of the British and the French, the Americans do not feel the poorer. Rather do we feel the richer that we live in a world in which there is so much courage. These stories of valor of our allies do not dim in the least the luster of the deeds of our own boys.

"In the same way I feel the fame of my race to be safe and that I am richer whenever I learn of some worthy accomplishment of a Negro. It is as if the Power that brought me here had said "If this wonderful thing of life which you share can strike a spark from even this humble breast, how much more may you not attain to."

I recall with special pride that there were absolutely no Negroes at Sipsey who failed to respond in any drive during the war, but rather were eager to play their part. And such action characterized the Negro generally. I believe that such an attitude—such spirit should be rewarded.

There are many existing abuses to which the Negro is subjected and which at this time give promise of correction is the miscarriage of justice in some of our courts.

As a Southern white man, I, not only thus publicly protest against the abuses of courts in their attitude toward the Negro, but insist that he be given a square deal. I blush with shame to think that the same race which produces men who give up their lives for an ideal possesses some men who would tear the bandage from the eyes of justice to first ascertain the color of the man who asks only justice.

This necessary change which must be brought about, cannot be accomplished alone by the white man who is interested in the Negro and who believes in him. But this change can be furthered by the Negro. The Negro should be as eager to have the guilty of his race punished as he is for justice to be accorded those who are not guilty. He must cease to hide the crime of his fellows and prove to our courts that he knows that law is the foundation of society. The best Southern white men are going to insist on justice to the Negro and should they have the support of every earnest Negro. You, alone, can prove by deeds in your every day life that a Negro's oath is as good as any other man's.

I think that every sane thinking white man believes that there can be no incongruity between the demand for justice for the Negro and the demand for the preservation of the purity of the white race. I am sure, as has been stated by a champion of the Negro, that there are the two sides of one and the same shield, the blood of the race must be kept pure, but so must be ideals, the former without the latter is like the body without the soul."

There is no question but that the Negro will not achieve real freedom, of which justice is but a part, until he attains his economic freedom. Money is a power. Money is a means to achieve education and better living conditions and when the Negro, generally learns thrift and becomes a land and money owner he will receive much which he does not ask for now. The Jews have been able to weather the storm of ages because they have realized that economic freedom makes possible the existence of a race. I do not mean to infer that a man should sell his soul, should sacrifice his ideals for wealth, but in the case of the Negro I am convinced that if he should practice thrift and take the matter of money more seriously he would reach his goal very much more quickly.

I need not at this time make but passing reference to the school or the church. The Negro has long since learned that in his school and his church lie his salvation. He believes in the school that teaches service and in the church which likewise stands for service, service always to his fellowman, which means service to God. For "whosoever be chief among you, let him be your servant." The Negro knows that his school fails in it's purpose if it does not teach that a man's home is his sanctuary and that man's duty on earth is service. He knows that the church does not stand for righteous living one day in the week and overlooks what a man does the other six. He knows that a white collar, a long coat and a black tie worn by a sinner on Sunday has not very much chance before God as compared to a real man in overalls.

While the future promises much for all who are worthy, we, of America, have many serious things to face. The darkest cloud on the horizon is the menace of Bolshevism. I am not sure that I can explain just all that Bolshevism stands for. It is an ultra form of socialism that has its foundation in Anarchy. It is the I. W. W. ism in government. It is the form of government that has gained control in Russia and seeks by intensifying class hatred to gain control of all governments and peoples—its emblem, the red flag, which stands for murder and arson and pillage and plunder and all those things which are not governmental. It stands for license as against law—"Bolshevism is the negation of all moral principles."

While I admit that the followers of this creed in this country are not numerous and perhaps my fears may be exaggerated— I insist that it lurks in the hearts of many men in our country.

If God forbid, this beast should raise it's head in our fair land, the Negro must, and will, I know, strike with all his strength to forever remove this menace to America and hence to civilization. There is no future for the Negro without the aid of America and all that America stand for. Any man who strikes at Bolshevism strikes at the enemy of society and of God.

It is not unlikely that if Bolshevik propaganda is started in this country that an attempt will be made by unscrupulous white men to plant discord among the Negroes and to fertilize the seed with promises of a great and better chance in the life of the Negro. I need but point to the horrible conditions in Russia as an illustration as what may be expected of this form of government which is based upon all that is low and unworthy. I have no more important message to bring to you at this time than to warn you of this danger and to urge you, as men, to stand against it with all your forces. If this dark day should come the real mark of a man must be his Aemricanism.

After tll the Negro has much for which he should be grateful. He lives in a land, no matter what its fault, whose opportunities illustrate and embroider the very theme of liberty. Our American world is a malleable one, which the uprushing spirit of youth can cleave and shape with a facility never elsewhere equalled. America is the soul's chance, no less than the body's. A country where the spirit can choose to be supreme is, in truth God's country. She is the only land where dreams keep faith with dauntless hearts and men become the thing they truly will. And this—just this, is liberty.

I know that there are times when things appear black and the sun seems gone. But you must not loose faith in democracy. The upward way of progress is slow and not a smooth one. Fifty-six years in the history of a race is a very short span and the progress of the Negro since 1863 has been most marked.

Hope has ever been the beason light of man, perseverance in life's ideals must necessarily mean further progress for your race. The life of a race is like unto the life of a man and the same forces which spurs on the one gives strength to the other. That race survives which faces the good and the evil with courage and faith.

"Our share of night to bear,
Our share of morning,
Our blank in bliss to fill,
Our blank in scorning.

"Here a star, and there a star,
Some lose their way,
Here a midst, and there a midst,
Afterwards—day."

TRAINING SCHOOL COMMUNITY WORK

The Birmingham

IS MAKING PROGRESS—NUMBERS INCREASE AS THE TIME GOES ON. WORK IS INSPIRING.

Birm Reporter

PROF. W. A. BELL IS DIRECTING THE WORK

7-29-19.

ViH..G—SHRDLUNUNUNPUNPCMF

Dr. W. M. Mixon Offers Sensation On His Arrival and a Resolution is Passed—Alabama is Well Represented.

By W. L. Porter.

Atlanta, Ga., March 26.—(Special to The Reporter.)—Perhaps the most interesting session yet held at the reconstruction school now being conducted at Gammon Theological Seminary took place this week with what is said to be the finest delegation to enter the school.

The first session opened Monday

morning at 9 o'clock with Prof. W. A. Bell, Director of the School, in charge, who after touching briefly the purpose of the training, called the delegates into the order of business purposed to work out a plan by which the two races might come to a better understanding.

There can be no doubt as to the fact that only the best can result from the training being handed out to the deelgations as the questions under discussion are taken up from minimum and discussed to maximum. In order that the training might not afil in its mission and that new ideas may be gained, all tops pertaining to race betterment are studied and weighed carefully before and during discussion from a religious standpoint, to that of sexual cleanliness, and being a link in the chain to the one big question, "'what can best be done to gain a better relationship between the races"

The session, however, is composed of delegates from Alabama, Georgia, Mississippi, Tennessee, North and South Carolina and Florida. Alabama being the largest, while the entire delegation consists of over one hundred. The beauty in this delegation lies in the fact that the majority of the South is represented, and gives one the chance of seeing the attitude and feeling of the Negro throughout th entire South regarding his white brother, and in each of these discussions, the men make no compromise or show no inclination to chew or swallow their tongues in pointing out just what is the cause of so much unrest. In this discussion the delegation goes wild with enthusiasm, and one brother talking at length, among other things, brought out the fact that one cause for so much unrest was that both, the white man and he proposed Negro leaders have dealt hypocritically with each other—the white man selecting such Negro as a leader who would carry out his mission to lead them into darkness and going back assuring him that they were satisfied when they were far from being, while at the same time, the white man plays brother to this proposed leader, while in reality, his full intentions are to use him as his tool to carry out his ideas.

So far this has been the trend of the delegates' opinion, and one that they will by no means lose sight of, and in the course of discussion the entire house favored only such leaders as were voted upon and chosen by the members of their own race. It was also shown that in order to bring about better results, the Negro, after putting on the garb of dignity, must face the white man and tell him boldly: that he wants every right that has been set forth for him in the constitution and see that he gets it, and not merely what the white man gives him in a sugar-coated manner.

Mr. A. N. Trawich (white) who presented a paper containing only bare facts, stated in part: that any white man, who, while speaking to a colored audience might as well say nothing as to omit stating his approval of the Negro vote, which met the unanimous approval of the entire house.

Dr. W. H. Mixon, of Birmnigham, made a resolution that the paper be printed in pamphlet form in order that it might reach the masses as well as the classes, which was adopted. Dr. Mixon has become the favorite and the recognized leader at the convention, and since the opening session, the whole conference has been yelling: "What's th matter with Mixon? He's all right, etc."

Among other subjects taken up that are very helpful in the betterment of conditions from a general point of view are: Wholesome habits, outdoor recreation, economy, sanitation, the social principles of Christ, community extension work, farming, sexual knowledge and other topics that cover the necessities of wholesome environment. For guidance thes subjects are taught by men well up with their work, and to each of them the very best interest is at all times prevalent.

At the opening session each State delegation organized a committee on Findings, the business of which is to examine carefully all that is said and done and to bring up for discussion any phase that does not seem to fit in properly for the betterment of conditions.

While the last to arrive, but not the lest, Dr. P. S. Moten, of Birmingham, put in his appearance shortly before noon today and at the afternooi session delivered a very forceful aid interestiig address oi sanitation.

The delegation is said to be the largest and contains more professional and business men than any one of the four previous schools, each of whom have left their business to learn the truth about the one big question that has become greatly magnified throughout the South.

The people want the white papers to print their virtues as well as their shortcomings—they want colored papers to support them fairly; and leaders to whose fingers a filthy dollar will not cling.

A Great Gathering of Leading Negroes in Atlanta

The Palatka Advocate 3-8-19.

Atlanta, Ga., Mar. 7th—Colored leaders in all walks of life and representing seven southeastern states are gathering in this city for a series of conferences with the white leaders who are endeavoring to bring about a solution of many problems which confront the south as the result of America's participation in the world war.

These conferences have already begun and are somewhat in the nature of "grown-up" schools, similar to the educational establishment maintained by the Young Men's Christian Association at Blue Ridge, N. C. Colored ministers, doctors, lawyers, teachers and business men from all sections of the southeast are being asembled at the Gammon Theological seminary, where for a period of one week they are given the benefit of the most advanced ideas along lines of racial relationship, sanitation, education, elimination of lynching and employment for returning soldiers.

There are to be five of these schools. One of them has practically completed its program and four more are scheduled for the next few weeks. On March 3 the second school will open, to continue through March 10; the third runs from Marcn 13 to March 20th; the fourth runs from March 24 to March 31; the fifth from April 3 to April 10.

The colored men attending these schools, or conferences, are the solid, substantial, influential men among their people in their particular sections. They represent the best type of the colored race, men who have breadth of mind to grasp the big ideas that are being explained by the leaders in the great movement to bring about better economic, religious, educational and industrial conditions in America.

But the speaking is not being done entirely by the white leaders; many of the most prominent and most influential negroes of the south are delivering scholarly addresses on the various phases of the situation and are discussing each problem from the colored man's point of view. The object of the whole series of conferences is to create a better spirit of understanding and cooperation between the races.

Not radicalism, but common sense is the basis of every discussion; southern white men and southern colored men are talking over the situation and endeavoring to work out a feasible solution. And the first conference, which is now drawing to a close, has demonstrated that a feasible solution can be and is being reached.

Among the colored leaders who are taking prominent parts in the program to be followed at the several conferences are Professor William Haynes, of Morehouse college; B. T. Harvey, of Horehouse college; Dr. W. J. King, of Gammon Theological seminary; Dr. H. G. Brown, of Atlanta university; Kemper Harold, of Morehouse college and Dr. J. E. Boyd, of Gammon seminary.

The white speakers at the conferences include Dr. C. B. Wilner, Dr. Richard Orma Flinn, Dr. Plato Durham, Dr. W. W. Alexander and several others, all of them progressive, aggressive Christian leaders, alive to the tremendous necesity of the times.

The conferences are being held as the result of the ation of the National War Work Counil of the Y. M. C. A. whih has voted financial support for the Blue Ridge training school and for the colored schools and conferences along similar lines.

As the colored leaders return to their respective communities after having carried through the programs at the Atlanta conferences, they will arrange gatherings of influential colored citizens in each county in the southeastern states. At these county gatherings the projects launched at the general conference will be thoroughly discussed and local application made of the principles involved.

It is planned to secure the active co-operation of the white people throughout the southeast in carrying out the propositions decided upon at the Blue Ridge and Atlanta conferences. Chambers of commerce, churches and similar organizations are to be used in the general plan to permanently solve the post-war problems of the south as regards racial relations.

Great Race Congress Was Held in Atlanta

GREAT CONGRESS OF SOUTH EAST CLOSES! DELEGATES FROM SEVEN STATES MEET IN ATLANTA!

The Palatka Advocate

Atlanta, Ga., Mar 20th.

A long step in the plan of reconstruction is being made through the series of conferences held in the city of Atlanta where seven states including North and South Carolina, Georgia, Florida, Alabama, Mississippi and Tennessee are represented by at least sixty men who have been carefully selected and reputed as leaders in their respective communities for this work. 3-22-19

These men have been engaged in the careful study and working out of a definite program for race cooperation throughout the south. A forum composed of some of the greatest men and women in the nation addressed them, among these were Thos. Jessie Jones, Bishop Thirkield, Bishop J. C. Clinton, Dr. Plato Durham, Miss Mae Owens, Dr. J. W. E. Bowen, Isaac Fisher, C. H. Tobias, Dr. Albert D. Betts, Mrs. R. T. Brooks, Dr. Faulkner and others.

To say that these men return to their homes greatly benefitted through rich information, with larger hopes and a bright vision of a new day is a certainty.

A general survey of the entire program is corolated in the report below by a findings committee of seven made up of a representative from each state duly elected to same by his state delegation. This report is given in full in which will appear in our next issue ,look for it.

Every profession in the race was represented. Doctors, lawyers, preachers, editors, contractors, etc.

A set of resolutions was also submitted to the body as is seen in another column of this paper.

Among those attending the congress selected from their communities were the following: Hon. C. H. Jones, banker and real estate, Winston Salem, N. C.; Dr. J. R. Levy, Florence, S. C.; Rev. Dr. E. W. Smith, Vineville, N. C.; Rev. Dr. J. H. Ayers, Chester, S. C.; Editor Augustus Adams, Birmingham, Ala.; Rev. Dr. L. Steel, Anniston, Ala.; Chaplain G. F. Ellison, Palatka, Fla Prof. Buckley, Chaplin, Univ. S. C. Dr. Finleyson, Madison, Fla., Dr. P. A. Taylor, Miss.; Prof. I. E. Johnson, S. C.; Dr. J. S. Brown, Rocky Mt., N. C.; W. H. Eskridge, Miss.; Dr. B. J. Jones, Jeffersonville, Ga.; Rev. Dr. S. H. O'Neil, West Point; Rev. C. Kelley Riply, Tenn.; E. D. Jenkins, Denmark, S. C.; Mr. Solomon Brookins, Shellman, Ga.; Rev. G. F. Stevens, Lineville, Ala.; Rev. Dr. D. J. Garland, Florence, S. C.; T. H. Bynes, Bainbridge, Ga.; Chaplain Whittaker, Tuskegee, Ala.; Attorney S. L. Mason, Washington, D. C. and Hon. A. B. Johnson, Thomasville, Ga. (Space will not permit us to give all the names of the delegation as we would like.) Around these men will center the key of reconstruction as planned in the general program for the entire country.

Race Relations - 1920 Alabama

Atlanta Community Service Congress.

REPORT OF THE FINDINGS COMMITTEE ON PROGRAM.

Palattia Colloquat

We your Committee on Findings of the third Community Service Training School beg leave to submit the following report on the program as has been outlined by the authorities of this school: 3-29-20

1st. The social teachings of the Bible.

When we take into account the wonderful teachings of Jesus, His sermon on the mount and on many other occasions, we are deeply impressed with their social aspect; the poor, the sick, the blind, the oppressed, the vanity, and the pride of the rich all the conditions and all the relations of the human family received his personal attention, sympathy and love regordless of circumstances. And as the world today is in an awful state of turmoil and unrest, the races of mankind are facing the most delicate question of racial adjustments. The grievances of all people in all places under all circumstances at al times should be answered in terms with the following questions:

What would Jesus do in this matter of adjustment? Paryerfully, faithfully, conservatively, following the examples and the teaching of Christ is the only plan we can recommend that will bring the blessings of universal democracy to the human family.

2nd. THE RURAL CHURCH.

There was never a time in the history of the world when the public was demanding a higher standard along all lines. There is a greater demand for higher efficiency in all lines of endeavor than was ever before required. The acid test is being applied to every human avocation, and the church comes in for a large share of the attack.

With an honest purpose to remedy mistakes as disclosed. We feel that there are too many church houses among us as a race as based on the actual number of church attendance.

The capacity and the need are importunate. This demand for more churches is built on a false standard namely: The ambition, too often of an unprepaired ministry dominated by selffishness. This state of affairs might be chocked by first setting a higher standard of qualification and enforcing it, and that the several denominations discourage the organization of too many churches.

3d. There should be the consolidation of churches where too thickly settled whenever feasable. And where there is more than one church in a small community, of same denomination consolidation should be ensisted upon. The aim should be to best serve the needs of the community as such and not the peculiarities of individuals.

There are many benefits which would be the natural sequence of such a program. The economic betterment is evident, because by lessening the institutions and uniting, you lessen opperating expenses. Five ministers possibly doing more and better work than fifteen. By getting a living salary he could live among his people. And instead of an ignorant minister the best would have enducement to labor in such a field.

It would make the demand on our white neighbors more appealing by seeing a just and intelligent distribution of their help. Intelligent direction would enlist a more ready cooperation, a dignified ministry in every community as a result would envite a general respect because of united concerted action.

We suggest to our white friends in real estate and big business enterprises instead of building a church first around which our people are to settle that they change and build school houses and recreation centers.

We further reccomend that our ministers do not stress heaven and dying less but earth and living more.

4. Community Welfare.

In the program of reconstruction, none has a more important place than the question of community welfare. From every angle where science attempts to interpret human experience, we have been obtaining knowledge which reveals definitely the relation between the individual career and community conditions. It is in childhood particularly that we find a larger sense of community experience. We would recommend the setting aside of places where the Y. M. C. A., or other Christian agencies might give to our youth the very best training to develop the youthful life of the community. And since leadership is a vital factor in this plan a strong christian leadership should be sought for. We recomment that the housing conditions among our people be so improved as the morals of the youth might be better safeguarded.

5th. Health.

The real life of any people depends upon the health of that people. No community is safe if the sanitation, housing and drainage are imperfect and neglected. It is our business in each community of our respective where they cannot join then, not to interfere with their wo k in times of strikes. We advise them to be employed at some pursuits in life and not to loiter around, those who live in the rural districts should make the very best contracts for themselves and should live up to their contracts for or against them. We condemn the way some planters deal with our people insettlements. We thereby advise them to work with men who will give them a square deal. A people who are spendthrifts will never amount to anything in life. We should discourage our people in buying unnecessary things, and spending their money in traveling upon railroads without having business.

We recommend that our leaders should assist the soldier boy in finding a profitable employment on their return to civilians life.

Whereas, the races are in this country together, and will remain together, the relationship should be mutual and agreeable for the best interest and welfare of each race. Since the races have worked and fought together for liberty of the world and for world democracy in the world war, they should continue their cooperation in the future. As these are days of reconstruction when the people of the world are forming new ideas and plans, and are getting together for the betterment of each other we as colored citizens here assembled make known to the country our wishes and desires for the betterment of our race, and for the welfare of our being, that we may know that the democracy for which we have fought be extended to us as to other people of the world.

First, we desire among us better schools for our children. Some of our schools have been nothing more than a name. Our children have been crowded in small and the most of the time indecent buildings, while the children of other races have had food nice commodies and buildings. Fort the want of a good salary we have the most inferior teachers. The schools don't pay our teachers enough for the most competent teachers to teach, while the teachers of the other people are paid a good salary.

Second, we desire better and fairer treatment on the railroads and in public places. We contend for equal accommodations on the railroads when we are paying the same fare as other people. Too often we are compelled to travel on trains where the accommodations are poor. It never equals to that of the white's.

Third, In our cities and towns we desire better accommodations as to sidewalks, street lights and sewerage. The part of the town where our people as a rule live have no sidewalks nor street lights, but the part where the white people live are well lighted.

Fourth. We desire better treatment for our people on the farm, a fairer settlement with accounts and the handling of their cotton and seed. In order to keep our people satisfied on the farm, conditions have got to be changed.

Fifth. We ask for justice in the Courts and lawful treatment by officers of the law.

Sixth. We ask for our right to the ballot as the Constitution provides, and not to be taken with representation.

Seventh. We condemn lawlessness and shiftlessness in every form in our people, and will do our best in trying to eradicate it. We also condemn most strongly the lawlessness in mob law so long as the mob law reigns we cannot feel safe as citizens, and do not think that this country is rendering us the protection it should under the law. Our people are the greatest sufferers from mob law.

Eighth. We urge the cooperation of the white and colored in the putting down of lawlessness in every form.

Respectfully submitted committee,

Rev. L. Steel, Ala.
Rev. A. Parr, Tenn
Rev. B. F. Wolfolk, Miss.
Rev. E. W. Smith, N. C.
A. B. Johnson, Ga.
Dr. J. R. Levy. S. C., Chr.
Chap. G. F. Ellison, Fla., Secty.

centers with whatever agency which has to do with the health of the people whether state, county or municipal, te carrying out of the following recommendations are imperative:

1st. A clinic for the examination and treatment of all veneral and communicative diseases. 2nd. Better housing both in city and country. Beautifying the grounds of homes and ventelation. 3d. The holding of public health meetings once or twice yearly for free discussions of the various conditions of the community and a recommendation for a cure. Public bath houses are also reccomded. 5th. Talks on social evils by Colored physicians from time to time.

6th. Reconstruction.

In the program of reconstruction, a place for recreation is a most necessary need and must be made a vital part of the definite plan. The startling surprise f these perilous times of war was the physical inefficiency of the men and lots of time and money was spent in making up for this defect, which might have been avoided if we had taken care of the proper recreation for our young people. It appears to us that such shuold have the direction and guidance of the church, an organization of the church should be founded to control the community centers for recreation. In large cities there should be a Christian physical director for at least every two or three blocks; in rural districts one person should be respon sible for recreation in each community. The place for these centers should be in the most congested convenient localities, some times the school house is the most accomodating place for these gatherings, and the use of it should be encouraged. Then possibly our churches may be the most practical centers. And for the good of our people they should be so persuaded as to use them. The lodge room may be used also.

The surplus energy of our young people is leaking out, it must be directed by Christian leadership. They must play games, march, and dance, etc. Evil and corruption is developed through wicked, sinful and ungodly leadership. We recommend that games, marches, dances, etc, instead of leaving this very necessary amusement and exercise to the leadership of the devil, let us for the sake of saving humanity, lead them, ourselves as Christians for the salvation of the future of our race and the everlasting Glory of God.

7th. Industrial And Economic reconstruction.

The question of industry is one among the greatest problem we have to deal with in cities and rural places. We recommend that our people where ever can, should join the Unions and

WHITE AND NEGRO MINISTERS CONFER

7-26-19

Plans for continuing the peaceful relations of the white and colored races in Montgomery were discussed at a meeting of the white and colored ministers at the Old Ship Church on Holcombe street Wednesday morning. Among the plans discussed was one to look to the housing problem among the negro districts and to the matter of wages for both white and colored laborers who were not in position to get the benefits of organized labor.

A good number of white ministers were present to confer with the colored leaders of their race.

Southern Judge Pays High Tribute

Mt Cook Texas.

By Associated Negro Press

Birmingham, Ala., March 24.—Judge W. L. Ebert, white, representing the new spirit among Southern whites, addressed the returned Negro soldiers recently and paid a high tribute to their patriotism and valor. He stated that the time has come when the Negro must be given an equal opportunities in the battle of life, and no other course could be pursued in justice to the ideals for which the United States fought.

Meeting for Race Betterment; Judge H. B. Abernathy Makes Speech; Great Crowd at Theatre

That the Negro is concerned in himself, the community and State, was demonstrated Sunday evening at a mass meeting held at the Frolic Theatre when Judge H. B. Abernathy spoke from the subject, "How the Negro can Reduce Crime." The meeting was held under the auspices of the Negro Board of Arbitration, which seeks to investigate and eliminate much of the crime and troubles of the district. It is a similar board to the one that has been working from Judge Abernathy's Court under the direction of the Colored Citizens' League with W. B. Driver chairman.

This was a great meeting. A number of prominent men spoke and the whole audience sang familiar songs. Mr. J. J. Pearson, president of the Board, presided at the meeting and delivered a very touching address, dealing with the unfortunate and criminal element of the race. Persons from every section of the city were present and gave their approval of the effort.

In his address Judge Abernathy spoke pointedly regarding the many cases coming before his court and pointed out just how the colored man could help in reducing such crimes. He spoke of the frovolous charges brought by impatient and over passionate women of the race. He exposed the immoral sex relations as it regards the moral vow and how the women would suffer with a certain element of men. He gave his opinion of crap shooting and stated that because of the many crimes now being brought on developing from this sport, he felt that he would necessarily be more drastic in his orders of punishment. He endorsed the effort on the part of the Board and threw the support of his court behind the movement. It is announced by President Pearson that a mass meeting will be Sunday, February 29th, at 3:30 o'clock, when ex-Governor Emmett O'Neal will deliver the address of the occasion. The meeting will be held at the Frolic Theatre.

In its discussion of the movement. The Birmingham News in Monday's edition. made the following editorial statement:

"All thoughtful, patriotic, kindly white people will be pleased at one of the undertakings lately inaugurated to lessen the(tendency to friction between the two races here.

This undertaking is the establishment of a "Negro Board of Arbitration." There was a public meeting yesterday on the subject, which was addressed by Judge H. B. Abernathy, J. J. Pearson and Oscar W. Adams. The design of this new body was generally outlined as follows:

The Board of Arbitration has for its purpose the following activities: To raise the standard of the Negro both morally and spiritually; to administer to the needs of the poor and prisoners; to aid in the suppression of crime; to seek information that the innocent may not be punished; to seek the cooperation of the law-abiding citizens, by so doing that the crime of one person may not be charged to the whole race; to solicit the cooperation of the white race to aid in this work.

This is an admirable program of purpose. No one can find fault with t, whether white or black. Of course ts success depends on the personne of the men who constitute the Board It is not stated whether all its members are to be black, or whether some will be white. Good arguments could be offered for the adoption of either make-up.

The fact that Judge Abernathy endorses the plan and purpose of the undertaking is valuable. No white man here knows the Negro better than he, or has more kindliness in his relation to him. He has extraordinary intuition and common sense, and dispenses justice to the colored people in his court with rare efficiency—a fact recognized by most of them.

Undoubtedly, too, there is a large number of colored leaders here who have long ago reached a very sane and safe conclusion as to what their people need and as to how they must take a responsible and effective part in the uplift of the mass of their people. There is an abundance of material among the Negroes of the right capacity and of the right spirit to assume the task of organized work on the lines ested in the foregoing outline.

Every judge in Birmingham would be aided, and would probably be comforted and delighted, by the cooperation of a Board of that type, in helping to determine the equity in many cases of injustice that may be possible without that short of guidance and cooperation.

The mass of white people, too, will be pleased to see that Negroes of character and true spirit are willing to step forward and to help in such a progressive, constructive step.

This City and County probably have more Negroes than any similar bounds in the South. This should make Birmingham a pioneer in the problem of the solution of race question, so far as living side by side in peace and harmony and in natural benefit is concerned. There is the greatest practical necessity here. There should be the most intelligent and faithful attempt at study and solution here.

The thing that Negroes as a mass have most suffered for the lack of in the last fifty years has been character training. Many of their leaders have been doing their best, but that best has been inadequate because of their own pressing individual problems and of lack of opportunity, But those hindrances are lessening, while their race responsibilities have increased. They want white sympathy and white cooperation, which, of course, is realy for the asking.

All sober, patriotic white people recognize a great responsibility in this new juncture and in this great opening to do good among their nearest neighbors. Every reasonable and promising means to that end should be encouraged."

WOMEN OF BOTH RACES HAVE A JOINT MEETING

The Birmingham

At the October meeting of the Post War Community Council. a special committee Mrs. J. T. Eberhart, chairman, was appointed to confer with some of the leading women of the colored people in regard to the feeling of unrest now prevalent.

At this conference, held October 21st, the following resolution was adopted:

Whereas, at the present time, there is a feeling of unrest between the white and colored people.

Resolved, That we, the undersigned white and colored women, commend the newspapers for all articles that they have published tending to promote harmonious relations between the two races and ask that they suppress any inflamatory headlines or reports.

White women—Mrs. J. E. Eberhart, Mrs. Conrad Ohme, Mrs. H. H. Snell, Mrs. W. F. Johnston, Mrs. W. T. Berry, Miss Margaret Annesley, Miss O. May Jones.

Negro women—Mrs. Pauline H. Jackson, Mrs. Hattie Davenport, Mrs. J. E. Hutchinson, Miss Charlotte Moore, Mrs. Carrie A. Tuggle.

WHITE AND COLORED MINISTERS TO MEET

The Montgomery Advertiser

Conference Wednesday Morning to Discuss Plans to Prevent Race Trouble

A meeting of colored ministers was held at the First Colored Baptist Church Tuesday afternoon for the purpose of discussing plans for the prevention of any racial trouble in Montgomery. At this meeting it was decided to call another meeting of white and colored ministers for Wednesday morning at 9:30 o'clock at the Old Ship Church for a continuance of the discussion.

The plans for the prevention of racial trouble are based on having a complete understanding between the races and to keep both colors warned against listening to any agitators who may be heard. It is thought that some men with intentions of stirring up trouble have already been in Montgomery talking with the people. As leaders of their respective races, the ministers plan to warn the people as a whole against becoming excited by the propaganda spreaders who are talking and who are in fact enemies of both races.

"While nothing is feared in Montgomery concerning the race situation, it is thought best to warn the people as a whole against the meddlers who seem to be trying to start trouble," they said.

"These meddlers are thought to be adventurers traveling through the country. They talk to the people and move on, without leaving any name and without giving anything to substantiate their statements. It is thought that only the more excitable element of both races will be agitated by any such propaganda."

It is urged that as many ministers as possible attend the meeting at the Old Ship Church Wednesday morning.

CONFERENCE HELD SPEECHES MADE

MEN TALK PLAIN ABOUT THE FUTURE AND CO-OPERATION

The Birmingham

Quite a large crowd gathered at the Sixteenth Street Baptist Church Tuesday night, in a meeting known as a readjustment conference following the work of the Community War Work Council, held in Atlanta, Ga., several weeks ago, where seven of the Southeastern States furnished representatives. It was expected at first that Principal R. R. Moton and Prof. W. A. Bell would be the chief speakers of the occasion. They were prevented and Dr. G. L. Imes of the Tuskegee Institute and Lieutfi Chaplain B. Hodge and Mr. H. C. Buckelew, state Y. M. C. A. Secretary among boys, were the speakers of the even- Dr. J. C. Olden led the singing. U. G. Mason presided and made a interesting talk. "We must be plain," he stated in the outset, "The colored man is expecting that the old rule of prejudice and the bad spirit exercised by his neighbors will be discontinued. He wants peace; he wants happiness." The doctor told many striking stories that brought on heavy applause.

At the First Methodist Church on Wednesday was a similar meeting, where white men and colored men delivered addresses pointing out a new program for this district. Mr. W. B. Driver spoke at the conference and made a very interesting address. The meeting was presided over by Mr. W. S. Stallings. Mr. Driver represented the colored people in a set speech.

Race Relations — 1920 Alabama

COLORED CITIZENS LEAGUE GOES ON RECORD FOR RACE CO-OPERATION---MEN OUT IN LARGE NUMBERS AND A COMMITTEE IS SELECTED

The Birmingham Reporter

MANY SPEECHES WERE MADE AND THE FULL WORKING FORCE O F THE ORGANIZATION IS ANNOUNCED

— 19—

Pr

...rnia.
... L. Saunde.
J. T. Harrison.

The Txecutive Committee ... the appointment of various committees and went into session with delegates from other organizations of the district and elected what is known a committee on race relations. The committee as elected is composed of Reverends G. L. Thornton, L. G. Duncan, G. W. Mitchell, W. A. Tutt, T. W. Coffee. W. L. Boyd, W. M. Craig. J. W. Goodgame, A. C. Williams, W. H. Mixon; Editor Oscar W. Adams, Mr. J. T. Harrison, Dr. P. S. Moten, Dr. A. M. Brown, Prof. David W. Parker, Mr. W. B. Driver, Mr. J. W. Williams, Dr. Wm. P. Saunders, Mr. J. O. Diffay, Attorney E. A. Brown, Mr. H. Strawbridge, Dr. U. G. Mason, Prof. A. H. Parker, Prof. W. C. Davis. It is understood that the committee is to cooperate with white organizations in handling whatever matters might come up affecting the relation of the two races in this district. The committee was very carefully selected and it is believed that the most substantial men were elected. They are among the most active men in the district and for the most part those who head interests where a large number of our people are concerned.

The League is busy now as never before. A committee to look into all matters affecting the life and happiness of the district as it relates to colored people was appointed. The Committee on Finance is composed of Prof. W. C. Davis, Rev. C. W. Brooks, Rev. L. G. Duncan, Rev. J. B. Carter, Dr. J. C. Johnson.

A Speakers' Bureau was inaugurated to do the same work as did the Four-Minute Men during the war. This committee is to direct the speakers and furnish such matters as will be discussed throughout the district during the week or such period of time as the committee desires. This Committee is composed of Dr. Wm. P. Saunders, as Chairman; Mr. P. D. Davsi, Rev. G. W. Mitchell, Mr. H. Strawbridge and Rev. F. G. Ragland. A Committee on Bulletin is to pass on subjects and hand them over to the Speakers' Bureau, to be used by the several speakers of the organization, and those composing this committee are: Mr. J. T. Harrison, Rev. R. M. Davis, Prof. G. L. Peterman. A Court Committee is to advise with the several courts of the district, particularly the criminal courts, and to respond to whatever request might be made upon it by the courts, rendering such service as will be helpful to the court and dependent individuals The committee follows: W. B. Driver, Chairman; J. T. Harrison, Secretary; J. H. Eason, G. L. Thornton, J. W Williams, J. B. Carter, T. W. Coffee, Dr. P. S. Moten. Other committees were appointed as follows:

Committee on Education: Rev. J. H. Eason, F. L. Saunders, J. P. Powell J. W. Rhodes, Mr. L. H. Haywood.

Fraternal Committee: Messrs. R. A. Blount, J. O. Diffay, E. D. Jones, Jerry A. Reed, G. T. Buford.

Committee on Registration: Messrs. H. H. Glover, J. H. Jones, R. T. Jackson, S. J. Peacock, Charles T. Mabry.

Committee on Publicity: Messrs. W. L. Porter and G. T. Buford.

Committee on Health and Sanitation: Drs. H. C. Bryant, Walter L

HOW BIRMINGHAM WHITES VIEW RACE EFFORTS

Birmingham

There is in Birmingham, regardless of the many outbreaks throughout the country, a strong and growing sympathetic relation that speaks volumes for the advancement of the Negro people. 16—11—19

Tuggle Institute was burned a few weeks ago and sustained an almost total loss and added to the horrors, two boys were burned to death. The papers of the district have given freely their news columns and some strong and encouraging editorial work has been done. These are amog the signs that express the feeling of the white people.

Just this week the editor of this paper was in the office of Mr. Louis Pizitz, a successful dry goods merchant of Birmingham, and saw him unhesitatingly give five hundred dollars for the rebuilding of this school, supported largely by Negro women and fraternal orders. His advice to Mr. W. B. Driver and the editor of this paper, regarding the education and proper development of Negro children was inspiring.

Mr. Pizitz' donation will not only encourage the immediate Trustees and workers of this school, but it will further establish the fact that we do have strong white friends right at our very doors who are willing at all times to help a worthy cause. Mr. Pizitz' consideration is an example of the Birmingham spirit. We understand that the white churches are giving freely and other individual donations are being made rapidly. In every community some one must lead, this fell to Mr. Pizitz.

NEGRO MINISTERS PLEDGE THEIR HELP

Montgomery Advertiser

(Special to The Advertiser)

ANNISTON, Ala., Oct. 21.—Pastors of negro chuches in Anniston, Oxford and Oxanna, at a conference with pastors of the white churches Monday afternoon assured the white pastors that the best element of negroes have the most cordial feeling toward the white people and that there is no truth in the many rumors circulated recently regarding alleged threats of negroes. The negro churchmen asked the co-operation of the white church people in quieting the false rumors and in eliminating agitators and trouble makers from the community. A committee of white ministers was appointed to look into the matter.

10—22—19

RACE RELATIONSHIP COMMITTEE MEETS AND DISCUSS PLANS.

The Birmingham Reporter

At a special call of Chairman G. L. Thornton, the Race Relationship Committee met Wednesday evening at St. John A. M. E. Church, corner 25th Street and Third Avenue. The Chairman made a brief talk, outlining the work of the committee for Birmingham and Jefferson County, and short addresses were made by the conferees. The meeting was well attended, and practically every interest affecting the life of the community was represented. 3—8—19

This committee was formed two weeks ago pursuant to a special call of the Executive Committee of the Colored Citizens' League, when the heads of all organizations were invited, ministers and fraternal order workers. The committee is now addressing itself to reconstruction work before the people of this district. The conference agreed that there would be no public meeting until the white and colored committee had conferred.

Gadsden Ala news.
MARCH 1. 1919

The negroes of Gadsden have organized a welfare association which will look after the spiritual and material needs of the race. They announce that they will periodically invite white preachers and leaders to address them on subjects of vital interest to the community, thus intimating that they welcome all sincere co-operation. If this is the object, nothing better could be done by the colored men and women of Gadsden. There is much that they can do to uplift their own people and by co-operating with their white friends they would be doing a great service to the whole city. The Times-News is certain that the real leaders of Gadsden, white and black, will lend every encouragement if the announced intention of the league characterizes its real spirit.

ALABAMA WOMEN CONDEMN NEWSPAPER DISCUSSION OF OUTRAGES

The Independent Cleveland

BIRMINGHAM, Ala., Oct. 24. —At a recent meeting of the State W. C. T. U. the question of racial relation came up. 10—8—19

A general discussion of the Negro question, in which the recent troubles between the two races was brought out, was held, and a resolution protesting against lynching Negroes and calling on the newspapers to discontinue publications of such acts was adopted.

Mrs. M. J. Lenoir discussed the work among the colored people. She had devoted much time to this phase of the Woman's Christian Temperance Union activities. This work was stimulated by her learning that Alabama was second in illiteracy, she said, and that the colored people in Alabama needed more money, time and sympathy from the white people than they did in other parts of the country. She told what had been done in organizing the people in temperance work and urged that this work be followed up.

Mrs. A. J. Ozanne of West End told what had been accomplished among them by the Loyal Temperance Legion, while Mrs. C. B. Spencer made a short talk on franchis work.

Committee Named on Better Relationship by Colored League

BIRMING... FEBRUARY 27, 19...

Executive committee of Colored Citizens' league met last night at the Pythian temple, in a concerted effort to build a better relationship among the races, and after much discussion as to what steps were best to be taken, the motion was adopted that a speakers' bureau and bulletin be formed, after the plan of the four-minute men organization to bring about the desired end.

The feature of the meeting was the appointing of the committee on race relationship as follows: Dr. L. G. Duncan, Dr. G. W. Mitchell, Dr. W. T. Tutt, Oscar W. Adams, J. T. Harrison, Dr. P. S. Moton, Dr. T. W. Coffee, Dr. W. L. Boyd, Dr. W. M. Craig, W. W. Green, Dr. A. M. Brown, E. A. Brown, Dr. W. H. Mixon, Dr. J. W. Goodgame, Dr. A. C. Williams, Dr. U. G. Mason, Prof. A. H. Parker, Prof. W. C. Davis, H. Strawbridge and Dr. G. L. Thornton, who was unanimously elected chairman.

Negroes of Southeast Here for Series of School Conferences

ATLANTA GA JOURNAL
MARCH 2 1919

Colored leaders from all over the southeast have gathered in Atlanta for the first of a series of school conferences to be held at the Gammon theological seminary. These assemblies, which partake both of the nature of training schools and forums for the discussion of economic and religious problems, to continue for about six weeks are held for a week at a time, finally ending on April 10.

The colored leaders are given training such as is given at the Y. M. C. A. training school at Blue Ridge, N. C. On completing the course of training, the colored men go back to their respective communities and in conjunction with the white leaders, work out the plans that have been formulated for the solution of post-war problems, with particular attention to racial relations, sanitation, education, religion and employment of returning soldiers. The Y. M. C. A. bears much the same relation to this school as it does to the Blue Ridge institution.

Dr. C. B. Wilmer, Dr. W. W. Alexander, Dr. Plato Durham and other prominent religious leaders are acting as instructors, while Dr. W. J. King, of Gammon seminary; Professor William Haynes, of Morehouse college, and Dr. H. G. Brown, of Atlanta university, are also acting as teachers.

The first training school closes on Sunday, the second opens on Monday and will bring a new contingent of colored leaders to Atlanta.

RELATIONS OF RACES DISCUSSED AT RALLY

How a better understanding may be reached between the white and colored races was discussed in speeches delivered at a mass meeting Sunday afternoon at the Atlanta theater by Colonel William J. Simmons, professor of southern history at Lanier university, and Judge George Hillyer.

Mr. Simmons, who was the first speaker, said that if the southern negroes were left alone they had no desire to disturb the peace and harmony between the races, but, he said, propaganda is being disseminated among them to stir them to seek social and political equality. God created certain barriers between the races, said the speaker and declared that the set of men who sought to break them down would sooner or later have to pay the penalty.

He attacked the National Association for the Advancement of Colored People, declaring that the three aims of the organization are to bring about social and political equality for the negro and wipe out the Jim Crow law. This law has been violated in several instances on the Atlanta street cars, he said, and stated that the people of the city should get together and bring about better regulation in this respect.

Judge Hillyer, who followed, said that if the Yankees would stay on their side of the line the southern people would manage the negroes with the church and the Bible and the problem would be solved.

He cautioned against animosity toward the race as a whole because of the offenses of a few of their number. "If one or two or a dozen colored people misbehave, deal with the guilty and stop at that," said Judge Hillyer. He also deplored lynching.

Dr. Caleb A. Ridley, pastor of the Central Baptist church, opened the meeting with prayer. Several splendid songs were rendered by a male quartet. Approximately 300 people, a large number of them ladies, attended the meeting.

NEGROES TO CONFER ON RACE RELATIONS

Montgomery Advertiser
3-30-19

The Negro Business League, at a special meeting Tuesday night, discussed and acted on several important matters, one being to appoint a committee known as the "Race Relations Committee," whose duty it is to meet and confer with a similar committee appointed by the white people. The names of the men appointed on this committee by the league are as follows:

J. H. Phillips, chairman; H. A. Loveless, Dr. D. H. C. Scott, James Alexander, Prof. J. W. Beverly, Dr. U. S. Dean, E. D. Hatcher, Geo. Newtsell, V. H. Tulane, and Dr. W. F. Watkins, president, and R. H. Harris, secretary of the league.

A RACE RELATIONSHIP COMMITTEE

Birmingham Reporter

In a large populated district where the races represent large numbers on both sides and where there is a preponderance of ignorance to deal with, calls for a very special and practical leadership. The editor of this publication witnessed this week a conference of gentlemen where race relations and civic interests were discussed. White men and colored men spoke freely and frankly regarding certain situations and some very special conditions involving the growth and happiness of Birmingham and vicinity. It was a conference of the race relationship committee, brought on by suggestions and efforts of certain members of both races who have constantly worked to guide Birmingham into greater and more substantial progress. These conferences and frank expressions of our civic interest can but result in the best good for the people of this district and prove a good working code for other sections of our community in establishing a helpful relation between the races as some of our former acts have been accepted and other sections are now being guided by them. At this conference, which was presided over by Judge W. E. Fort, Mr. J. W. McWayne, president of the American Cast Iron Pipe Company, spoke on the labor situation. His expressions were frank and practical. He made some exposures that can and must be corrected. Dr. U. G. Mason spoke on health conditions and his arrangement of the inattention given certain sections of the city was most interesting and attracted the most serious attention of the members of both races. Ex-Governor Emmett O'Neal followed the addresses of these gentlemen and made plain what he considered the duties of the citizens of this district in respect to the welfare of the community, and advocated unhesitatingly a more studied effort to educate colored people.

These conferences are the beginning of greater prosperity for Birmingham and all of its people. There can come no friction of a serious nature as long as the level-headed citizens meet and discuss frankly the possible causes of troubles, misunderstandings and indifference. Birmingham offers great opportunity for all of its people. Birmingham must awaken to the suffering poor and the most ignorant class of its population. There must be some means of having this element of the races look up, become more self-respecting, trustworthy and law-abiding. There must be more pronounced expression on the part of individuals and institutions regarding the comfort and pleasures of this element. These people cannot be left to themselves. God has advanced other men that they may be guides, servants and leaders so attractive that this group might look and live. With the unsettled feelings brought on by a world war, with an abnormal situation that is acute everywhere, it is highly necessary that the thoughtful members of both races conclude that justice will be done and time will be spared and money spent to save our nation from disgraceful chaos. There is not as much sanity in the larger group as might be expected. There is sufficient sanity, however, in the smaller group, that this life and this untrained mind might be guided to its own good and for the advancement of American citizenship. Humanity requires more service today from the prepared few, from the far-seeing, limited number, than ever before in our history. Two years of particular and definite restraint upon people, and a sudden release of these restraints, can but find the individual and the great mass in a state of frolic and resentment of any method that might check liberties and demands; though unreasonable; thus we have it that the more sober mind has a double duty to perform. It must be strong enough to maintain itself in its own position, and have such influence by actual service, force and power in the community that it will attract the attention of individuals who must be guided by the best thought and experienced minds of the district and State.

Let us hope that the race relationship committee will continue its work until every prejudice will vanish, and every indifference will die, and Birmingham will be in time the one big, happy city with a relation between the races sensible and profitable.

WHITE DAILY PAPER ENDORSES AND COMPLIMENTS OUR EDITORIAL

The editor of the Age-Herald says that Birmingham has not forgotten the great ovation given the Negro selectmen October 29, 1917, and on other occasions, and when they return will be received with the same spirit. Great preparations are being made for the reception of the 366th, composed of Birmingham boys, who have faced the Germans.

Obligation Owed to Negro Soldiers.

The Voice of the People, a colored newspaper published in Birmingham, makes a forceful plea for co-operation between the white and colored races to insure fair treatment for the Negro soldier. It offers the timely suggestion that a campaign be carried on by prominent white citizens and leaders among the colored people to counteract unrest and prove to the negro citizens of Birmingham, many of whom are not informed of the true public sentiment in this community, that the negro soldier's conduct in the war is appreciated by the white people of Birmingham.

It is never the best element of the white population in Birmingham, or anywhere else in the south, that causes trouble between the races. As the Voice of the People correctly says, when the negro soldiers went away to war the entire city was glad to honor them and wish them Godspeed. Now that these men are coming home, there is all the more reason to show them that the part they played in the war, shoulder to shoulder with the white soldiers of Alabama, has not been fotgotten.

It is gratifying to record that predictions that returning nego soldiers, having a taste of army life and seen something of the world, would be trouble-makers, have not come true. Negro soldiers are conducting themselves in an orderly manner. In fact, the training they have received will make them more useful citizens than they were before. The white and colored civic societies of Birmingham can do a good work in dissipating unfounded prejudice against negro men in uniform and helping in the task of readjustment to peace conditions, which confronts everyone alike.—Age-Herald.